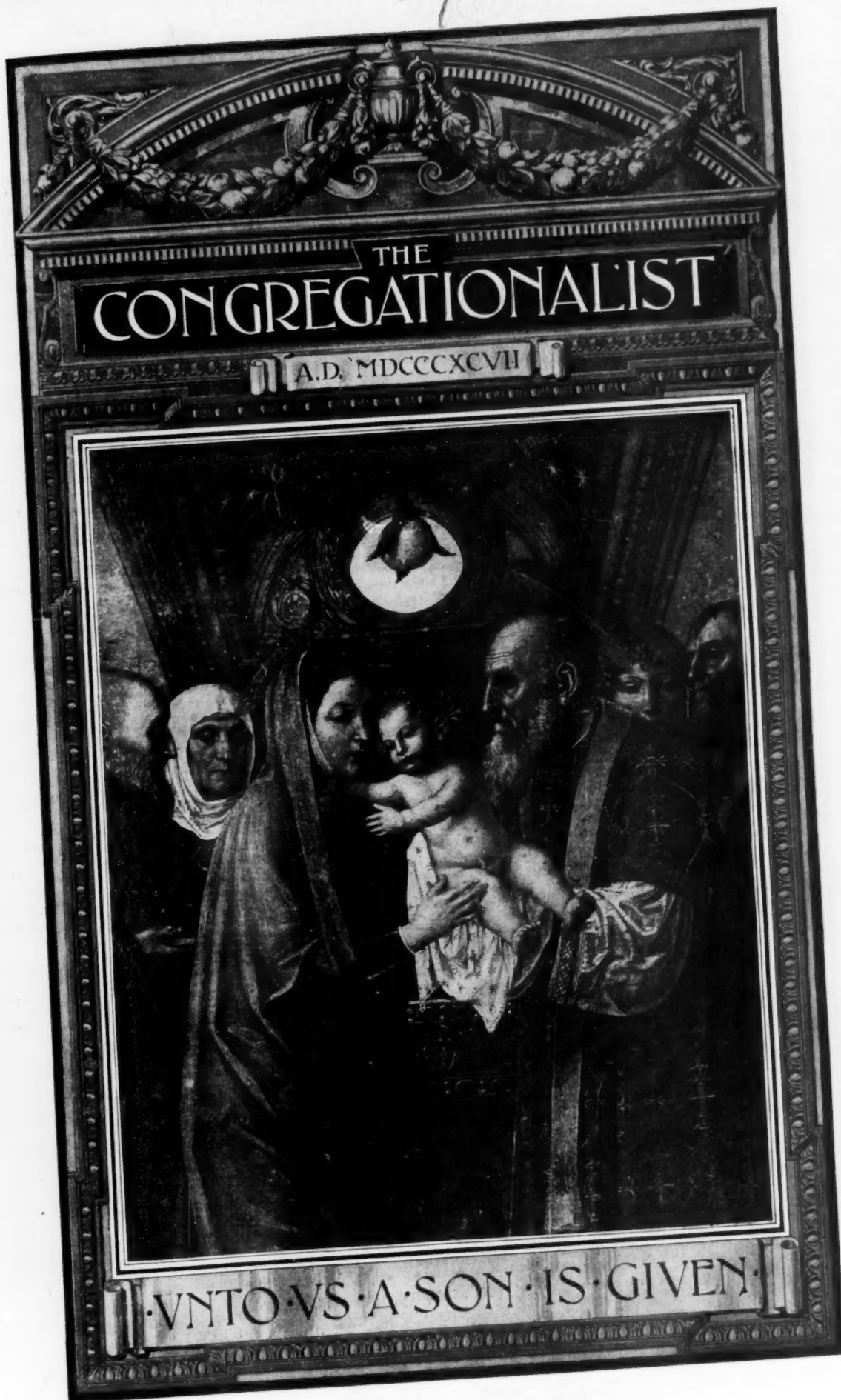


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# THE CONGREGATIONALIST

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For eighty-two years THE CONGREGATIONALIST, the pioneer religious newspaper of the world, has kept its place in the forefront of Christian journalism. In the evolution which has marked the passing years it has always been quick to seize upon and utilize whatever would make it of more value to its wide and ever-growing constituency. It is today the Ideal Religious Paper for the Everyday Christian. Excellent as it has been, it intends to be better. Read its outline of leading features for the coming year and judge for yourself.

Its excellence of typography and of illustrations, its editorial force, its resources in the way of contributors, its close touch with the denomination and with the whole religious world, give it a commanding position. For *News—religious, philanthropic, political—Comment thereon, and for the Interpretation and Guidance of Life*, there is no paper superior to THE CONGREGATIONALIST.

**Personal** That element in journalism so admirably represented in THE CONGREGATIONALIST in former years by Dr. Dexter's Street Thoughts, and more recently by Dr. Quint's articles, is to find renewed expression in two forms.

Rev. C. E. Jefferson, the popular pastor of the Central Church, Chelsea, Mass., and one of the ablest of the younger men in the ministry, will write as often as once a fortnight under the caption *Quiet Talks with Earnest People in My Study*.

Rev. Gerald Stanley Lee, author of the *Shadow Christ*, and a remarkably gifted writer, will have charge of a column entitled *The Man in the Gallery*.

**Theological** Believing that the time is ripe for reconstructive work in theology along the lines of the best modern thinking, we have arranged for a notable series entitled:

*Re-Statements of Christian Truth*. These specific doctrines will be treated: *Sin*, by Prof. G. P. Fisher, D. D.; *The Atonement*, by Prof. Henry C. King; *The Scriptures*, by Prof. James Denney, D. D.; *The Future Life*, by Rev. P. T. Forsyth; *The Kingdom of God*, by Prof. Geo. Harris, D. D.

**Biblical** The intense interest in new views about the Bible calls for a thorough treatment of the questions raised by modern criticism.

We have therefore secured from Prof. Samuel Ives Curtiss, a conservative but open-eyed scholar, a short series of popular articles: *What is the Higher Criticism? What is its Method? What does it say about the Old Testament? How does it interpret the Old Testament? Does it preserve the Authority of the Old Testament?*

**Social and Industrial** Every one is hoping for more just and merciful relations between man and man. The practical question is, What can be done to promote such relations?

Definite Steps in Social Progress will be treated specifically as follows: *The Eight-Hour Day*, Dean George Hodges; *The Living Wage*, Rev. Washington Gladden, D. D.; *The Consumers' League*, John Graham Brooks; *The Extension of Municipal Functions*, Edwin D. Mead; *Co-operation Between Employer and Employee*, James B. Reynolds; *The Restraint of Luxury*, Bishop F. D. Huntington, D. D.; *The Treatment of the Liquor Traffic*, Rev. Herrick Johnson, D. D.

## Christian Fellowship

Members of any denomination need to know the estimate in which the body with which they are connected is held by other Christians. Our readers next year will have a chance to learn

*How Other Denominations See Us*. For the Presbyterians, Pres. Charles Cuthbert Hall, D. D., will speak; for the Methodists, Rev. Arthur Edwards, D. D., for the Baptists, Rev. O. P. Gifford, D. D.; for the Episcopalians, Rev. W. R. Huntington, D. D.

**Devotional** In addition to the decidedly successful weekly column, CLOSET AND ALTAR, we shall often present articles bearing directly on the culture of the personal spiritual life.

Among them will be a series: *Jesus in Human Relations*, by Rev. Isaac O. Rankin: *As a Son; As a Brother; As a Citizen; As a Neighbor; As a Guest; As a Friend; As a Teacher*.

## Denominational

Congregationalists sustain together much important work, and its proper management concerns every member of the denomination. We shall discuss and invite frequent and general discussion of such important matters as *Our Denominational Concerns*. The coming National and International Councils; what do they signify and what ought they to accomplish? *Our Missionary Work*; its methods, resources and aims. *Our Ministry*; its supply, safeguarding and proper distribution. *Our Women Preachers*; who they are and what they are doing.

## Dramatic Episodes in Congregational History

In the history of the denomination there have been not a few great occasions when attention has been focused on a single scene of intense interest and importance, the outcome of which has had a far-reaching influence. Such was the meeting on Burial Hill, Plymouth, of the National Council of 1865. It will be our aim to reproduce some of these episodes as vividly and accurately as possible.

**Practical** Common to all the churches are certain constant and grave problems touching their work and worship. Among those which will be amply considered by experts in their respective spheres are

*A Reasonable Order of Worship*, Rev. C. M. Lamson, D. D.; *The Sunday Evening Service*, Rev. L. H. Thayer and Rev. W. A. Bartlett; *The Proper Use of the Church Building*, Rev. J. G. Davenport, D. D.; *The Securing and Setting at Work of Men*, Rev. F. E. Dewhurst; *The Advantages of the Parish House*, Rev. J. L. R. Trask, D. D.; *The Social Organization of the Church*, Rev. A. M. Hyde. *Alert Western Churches*, prepared by our Chicago editor after personal inspection of nine prominent churches of the Interior and Western States.

## The Interests of the Home

The broad range of subjects that interest members of a family in their personal and associated life will be treated week by week, with constant extension of thought into all the various rich fields of human life and experience.

Among others these forthcoming articles may be indicated: *Famous Oratorios*, by Helen Marshall North; *The Great Hymns of the Middle Ages*, Janet Sanderson; *How to Judge of a Picture*, Rollin L. Hartt; *What Shall Our Daughters Do with Us?* Marion Harland; *Early Marriages*, Jane Addams; *Short Lessons in American Architecture*, Isaac O. Rankin; *The Child's Imagination*, Grace Duffield Goodwin; *Leading a Child to Christ*, Prof. E. S. Parsons. Household Economics and other practical subjects are to be given a prominent place, and there will be a suggestive series on *Home Life in Other Lands* by natives of those countries. Special effort has been made to secure bright, short juvenile stories.

**Stories Sketches** Recognizing the rightful place in literature and life of the lighter vein of discourse, which at the same time may be made wholesome and profitable and entertaining,

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# THE CONGREGATIONALIST

AND BOSTON RECORDER

The Recorder founded 1816: The Congregationalist, 1849

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# THE CONGREGATIONALIST

AND BOSTON RECORDER

The Recorder founded 1816: The Congregationalist, 1849

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# THE CONGREGATIONALIST

Volume LXXXII

Boston Thursday 23 December 1897

Number 51

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THE chief source of satisfaction in the festivities of Christmas arises from the thought that each recurring anniversary marks a fuller possession of the world by the Spirit of Christ. To the superficial view it may appear that the things for which he stood, justice, mercy, gentleness, helpfulness, are still thrust far in the background by the powers of greed and oppression. Nevertheless, this old world is slowly but surely being made over by the Babe of Bethlehem and the Man of Nazareth. From the armed hosts of Europe fronting each other with hostile looks, from such scenes as have been enacted month after month in Cuba and Armenia, from the fierce competition and the painful disturbances of the industrial world, turn your gaze to every evidence of growing brotherliness among the children of men. We still possess public leaders of unblemished patriotism. Never before were so many thoughtful and patient minds at work upon our social and economic problems. The temptations of business life have not altogether routed integrity and fidelity. Love and tenderness and patience still sit beside many a family hearthstone.

The strong and the wise are putting their shoulders beneath the burdens of the weak and the ignorant. Each day sees, in every walk of life, countless deeds of unnoticed sacrifice by means of which humanity is being welded together. Surely, the Christ of God is here among us today extending his rule over individual lives and over society. Let us all unite in singing to the time-honored tune of Antioch, "Joy to the world, the Lord is come."

The organization last week in East Boston of a Congregational church is, on the face of it, a somewhat surprising event. When it is remembered that the Maverick Church has been sending during the last few years to Dorchester, Roxbury, Newton and other attractive suburbs a good deal of its best blood East Boston hardly appears to be the field for founding a second Congregational church. However, before any adverse judgment is formed, the whole matter, the development of chapels and missions into independent churches, should be fully considered. The time-honored policy in this vicinity has been for the larger churches to support missions in the less favored quarters of the city. The theory in this case is that people living around the new church will be more inclined to become interested in it now that it bears a supposedly higher title than that of mission. Moreover, it is thought that those who have already worshiped there will do a larger part towards maintaining worship and managing their own affairs. This interesting experiment has the hearty indorsement of Dr. Smith Baker, whose name the new church appropriately bears, of the Home Missionary Society, of the City Missionary Society, in whose building the church worships, and of the council which passed judgment upon the case. All who are facing the problems of city evangelization will be inclined to watch the development of this plant. If it succeeds, as its best friends hope and expect it will, there will be ground for feeling that other missions similarly situated should be organized into churches. This is the general policy of our Methodist brethren.

The position of the young people in our churches has greatly changed within two decades. Wherever they are true to the suggestions of the leaders of Christian Endeavor they are an organic part of the church. In the events which opened a new edifice and a new history in one of our own churches this significant relation was recently acknowledged in a striking way. Special exercises—occupying an entire evening—with an address by Dr. F. E. Clark, gave the young people their rightful place in the dedication. The founder of Christian Endeavor is himself authority for the statement that 140 years ago there existed in New England an organization for young men who covenanted

with similar aims and purposes to those of the Y. P. S. C. E. But it faded away and died, leaving scarcely a trace, because unnourished by the churches. Their atmosphere killed the movement. Today our young people's societies increase, and their members labor effectively with their elders to build up the churches and the kingdom.

If the letter press of the current periodicals is an index of the people's thinking the illustrations may rightly be taken as an index of the people's feeling. Applying this principle to the current Christmas issues, we find an overwhelming evidence of the people's love of good sacred art. Some years ago *Harper's Magazine* issued in several successive Christmas numbers Dr. Henry Van Dyke's papers on The Christ Child in Art, publishing also in the same years several single art papers on Christ in Art, Madonnas, etc. At the same time the *Century Magazine* began the series of Timothy Cole's engravings from the old masters with the Italian school. A few years passed, and it was supposed by some that the movement was a "fad" that had had its day. It was believed that Christ in art was an exhausted subject. Never was prediction more completely reversed! The first work of the older magazines ended, the labors of the few now began to bear fruit in the popular sentiment. The public was far from being satisfied; the newly created appetite was only whetted for more. In the intervening years the demand has increased so rapidly that monthly magazines and religious weeklies have united in an immense output of pictures illustrating sacred subjects reproduced from some of the best modern works and from the old masters as well. The custom reaches its hight at Christmastime, and during the present season the array of good things is amazing. There is a definite advance in taste upon the selections of last year. We have, year by year, sought to give our readers an illustrated article bearing on some of the many phases of the advent, and we are glad again to avail ourselves of Miss Hurl's wide knowledge of sacred art.

Dr. Hepworth's tour of investigation in Armenia, under the auspices of the sultan of Turkey and the *New York Herald*, already has become the laughingstock of nations. We alluded last week to the contempt expressed for it by the Constantinople correspondent of the *London Speaker*. He was basing his judgment on what Dr. Hepworth *hoped* to do. Others are now taking their turn exposing the worth of that which he says he *has* ascertained and accomplished. Thus in his first letter from Trebizond he gravely cited an interview with a prominent individual who described to him the reasons why the attack of Armenians upon

the Ottoman Bank in Constantinople caused the massacre of Armenians in Trebizond. Dr. Strong, in the *Missionary Herald* for January, shows that the Ottoman Bank episode occurred Aug. 26, 1896, while the Trebizond massacre occurred Oct. 8, 1895, ten months earlier, all of which shows that Dr. Hepworth is very ignorant and very gullible. But this is not all. Last week Dr. Hepworth telegraphed to his patrons:

I have arrived safely at Bitlis after a severe eight days' sledge journey in violent snow-storms and through the wildest country, never before visited by Europeans. It has been a wonderful experience.

Upon which the New York *Sun* remarks in an editorial entitled, The Rev. Dr. Tartarin:

Neither Bonvalot, after he had crossed the Pamirs in winter, nor young Sven Hedin, after he had traversed the Takla-Makan desert to the Khotan-Darya, was better satisfied with his achievement than Dr. Hepworth was when he drove into Bitlis, and, having warmed his ears at the hotel stove, proceeded to the telegraph office to send to his anxious patron in Paris the glowing tidings of success. But what Kurdish humorist told the guileless doctor that no European had ever preceded him to Lake Van?

Dr. Hepworth now cables from Bitlis:

The missionaries have been accused of indiscretion in inciting the Armenians to revolt, but I have examined the subject carefully and find that there is no basis whatever for the accusations. They are doing good work in Trebizond, Erzurum and Bitlis on the side of order.

### Advent Prophecies

If Christmas stood for nothing more than a remembrance day of the most perfect man the world has ever seen, it would be worth the place of prominence we give it among the festivals of the year. The pre-eminence of virtue and loving kindness may well claim so much of our time and thought. This is a sense in which all admirers of an ideal humanity—yes, even those who deny that he wholly attained it—may join in celebrating the birthday of Jesus. The attraction of unselfishness and the beauty of holiness speak to the world in his character with unfailing charm. As the ideal man, if not otherwise, Jesus is lifted up and draws all men unto him.

To most of us, also, the advent brings a prophecy. The birth of Jesus was the dawn of the world's best hope. It is no isolated or unfruitful human life which dates from Christmas Day in Bethlehem. The angels' prophecy of peace has been fulfilled already to many hearts. Amid the trials and perplexities of life the peace that Jesus knew visibly repeats itself in some mysterious fashion among men. Here and there are lives which quietly and lovingly have been shaped upon his unselfish life. They have not often gained the world's applause. They have too frequently been visited by the world's contempt. Yet no one can deny that they have somehow mastered the secret of the peace of Jesus. That strange, unworldly dignity in humiliation which was the wonder of Caiaphas and Pilate has renewed itself in many a spirit since. Still the world wonders at it, longs for it, but cannot understand or agree to pay the price of self-surrender, through which alone it comes.

Men in poverty and trouble, looking

back upon that peace of his, find themselves looking forward also to a time when all the world shall share his serenity of spirit, his delight in human fellowship and mutual service—a sane and cheerful life which he exemplified as no one else has ever done. As a hope of brotherhood not yet attained, a pledge of what is possible to men if all would be like him, Jesus of Bethlehem is still the ideal center of the world's expectation. The light of his promise encircles the earth and shines for the future as well as from the past.

For Christians advent time has yet a higher glory. Assured of their own need in sorrowful experience, they remember that the angel said to Joseph, "Thou shalt call his name Jesus, for he shall save his people from their sins." With the appearance of his life upon the earth the hope of our forgiven life was born. Conscious of guilt and moral weakness, we hear him saying, "The Son of Man hath power on earth to forgive sins." For this he came. For this he died. This is still his cherished and perpetual delight. For this he took upon him the form of a servant and learned obedience by the things which he suffered. Whatever gifts we bring to others, we shall be most blessed and most prepared to bless if we bring to him our offering of a contrite heart, that he may have his way with us in pardon and in peace.

For Christians, also, the advent grows to a prophecy larger than the world can know. The peace of God of which the angels sang is something more than happiness added from without. It differs from the sensual Moslem heaven and from the earthly paradise which men are always striving to attain by adding comforts and excluding distress.

It is the prophecy of sinlessness which makes the crowning advent joy. The coming of our Lord gives faith a holding-place within the circle of God's purpose and his power. Peace upon earth to men of good will, peace in all worlds to every one whose faith has overcome, in whom, after long trial, the likeness of his character appears—this is the pledge of his advent. Most of us are but in the Bethlehem stage of that holy life—children, and too often disobedient children—yet the hope shines before us of growth to manhood by his grace. "Now are we children of God; and it is not yet made manifest what we shall be. We know that if he shall be manifested we shall be like him: for we shall see him even as he is. And every one that hath this hope set on him purifieth himself even as he is pure."

### Are They Hungry for the Gospel

Some one once invented a story about sheep who could not reach their fodder because the racks which held it were too high above their heads. The story has done duty as an illustration for preachers till it is worn out. At frequent intervals they are admonished that they are too learned, that they preach above the heads of their congregations and that "the hungry sheep are not fed." This message usually comes either from an editor who seldom preaches or from an evangelist who sets in motion in a community unusual machinery to gather an audience, holds union meetings, repeats the ser-

mons and stories he knows by heart, and, before the novelty has passed, moves on to go over the same experiences elsewhere.

We are told that the people want the simple gospel, and that where that is given they will come; that the reason why so many stay away from the churches is that they have found that their hunger for the gospel is not satisfied when they go to church. One might suppose from the homilies of peripatetic preachers that the worst sinners are ministers and churchgoers, who—the one class by failing to apprehend the needs of their audiences and the other by want of cordiality to outsiders—withhold the bread of life from the multitude hungering and thirsting for righteousness.

Is it really true that people stay away from church because their desire for the simple gospel is not met there? In most instances a strong popular craving does not long go unsatisfied. If men cannot get what they want in one place they look for it in another. We know where crowds congregate. Let any one take his stand in front of the theaters in Chicago, New York, Boston, or any of our large cities, about eleven o'clock at night. He will soon learn that theaters with the rankest advertisements, presenting most startling attitudes of half-dressed women or of distorted faces of clowns, draw the multitude. He may count thousands of young men pouring out from these places any night. Are they hunting for the simple gospel which ministers fail to furnish? Announce a series of revival sermons by Sam Jones, and many of them will go again and again to hear him "skin the preachers" and denounce the sins of the churches. But when Jones withdraws they return to the theaters. Who expects a Christian minister with the simple gospel to draw these people to his church?

We are told that the multitude out of sympathy with the churches are hungering and thirsting for what the Bible says. If ministers would study the Bible more and give its simple messages, it is said, they would be sought by eager hearers while now they preach to empty pews. Is this also true? These people who do not ordinarily attend church, who are drawn out for a few times by some sensational revivalist—are they absorbed in reading Bibles which may be had for the asking? Are New Testaments seen in their hands as they ride in the street cars or sit in waiting-rooms? Do they talk with their neighbors of what they find in their Bibles as they talk about the Sunday newspapers?

It is charitable to think that those who say these things believe them to be true. Perhaps they have a mission, being sent to try the patience of faithful ministers whose efforts to give the simple gospel do not crowd their audience-rooms. Perhaps we pay too much attention to their noisy assertions. If there is truth in what they say, let it be told by those who have preached the gospel as pastors for successive years in the same places, and we will give their testimony due weight. But thus far our conviction remains that those who seek the simple gospel have little difficulty in finding it; and that the great burden and continual necessity of those who preach it is by prayer and patient, loving effort to create a desire for



it in the hearts that are set on self-gratification, indifferent to the higher spiritual life, and heartily opposed to self-denial and to taking up their cross daily and following Christ.

### Christ's True Humanity

It was necessary to the perfect accomplishment of that appointed work which Jesus came into the world to do that he should be truly human. And so he was, as truly and absolutely human as any one who reads these words. It is noticeable that, throughout the intervening centuries, disputes about his nature much oftener have taken the form of questionings whether he were divine than whether he were human. His humanity has been generally assumed, and no wonder.

But was he human in the same sense in which we are? This is the vital point. Did the mysterious presence within him of a divine nature conjoined with his human nature alter the quality of that human nature and render it different from that of other men? Not at all. That he differed from his fellowmen in having within himself actual deity in a unique sense is true. But that this made his humanity anything else than that common to us all is not true.

It was inevitable to that for which he took upon him human flesh, for which he lived, and died, and rose again, the supreme object of his earthly career, the redemption of mankind, that his human nature should be identical with ours. Otherwise of what use would have been his example to others? It would not have been upon even the same level with our lives. It would not have been at all an example to us. Any man of any time could bear sorrow, overcome evil, conquer the severest temptation, provided that he could have actual deity within him fortifying and inspiring him. We may be sure that, whatever there was of God within him, it was as a true and temptable man that he overcame sin for himself and for us.

This is confirmed by the known facts of his life. His surroundings and circumstances were like our own. Everything reveals him to have been a real man among other men. And this, too, was necessary that he might become the intelligent as well as the sympathetic friend of men. What would the formal, official sympathy be worth to us which is all that he could have felt for us without any personal experience of grief and evil? Now we know—because we feel—not only that he grieves with our grief but that no other friend can afford us such appreciative, appropriate, ample sympathy—no matter how literally he may have trodden the same pathway of trial—as Jesus can and does afford. The true humanity of Jesus hardly needs defense. It is almost self-evident.

Rev. J. Guinness Rogers, the veteran English Congregational divine, says that Robert Vaughan, of all the men he ever met, was greatest in his conception of Congregational truths and polity, and equally great in eloquence of exposition and accuracy of information. Rev. Dr. Robert Vaughan was one of the delegates to the National Council of 1865 from the Congregational Union of England and Wales, and, serving in that capacity, it fell to his lot to hear some very plain speech

from the lips of Leonard Bacon, Henry Ward Beecher and Alonzo H. Quint respecting the shortcomings of the English nation and of many English Congregationalists when we as a nation were fighting for our life.

### Current History

#### Congressional Action

By passing the bill prohibiting pelagic sealing in North Pacific waters by all Americans the legislature has strengthened the hands of the Executive in its endeavor to arrange through diplomacy an international agreement governing the future of this industry. The appropriation of \$200,000 to be expended under the direction of the War Department in relieving American citizens in peril of their lives in the distant Alaskan gold fields or *en route* thither is a timely act of mercy. It will give the War Department and a few of our soldiers a chance to show the stuff of which they are made. For they are called upon to go where men have never cared to venture in the winter season, and to reach the Yukon mining camps they must devise methods of transportation hitherto untried.

Discussion of the currency reform has gone on before the house committee on currency and banking. Secretary Gage has done incalculable good by his appearance before the committee advocating the measures recommended in his official report and at the request of the committee afterwards formulated in a bill now before Congress. By answering the many questions put to him, by appearing before the committee and the larger public as a man thoroughly master of his theme and all the intricacies of banking, he has accomplished much that needed to be done if the Administration's desires are to crystallize in law. His recommendations respecting the retirement of superannuated clerks in the Treasury Department and the suggestion that all such be retired after the age of seventy on a salary of \$900 a year has aroused those who deprecate the establishment of a precedent that will saddle upon the people a civil pension list. They feel that one Old Man of the Sea is all that Sinbad the Sailor can carry. At the same time, it is recognized by other heads of departments, as well as by Secretary Gage, that some way must be provided for removing deadwood from the departments, and obviously men cannot be turned out in the cold who have grown venerable and feeble in the national service.

#### The National Civil Service Reform League

This important organization held its annual meeting in Cincinnati last week. Fortunately, the better class journals of the country published in full or in part many of the addresses and papers brought before this gathering, and these will be of value in furnishing ammunition to those who realize the gravity of the situation in Washington and the necessity of constituents letting their representatives and senators know what they expect them to do when the issue is raised. The sentiment which obtained at Cincinnati was one of congratulation over the year's gains made in Federal, State and municipal governmental operations. President McKinley was unreservedly praised, as he deserved to be, for his record, no other President so early in his administration

having done so much to strengthen the tenure of the office-holder against the demands of the spoilsman. Here and there, as in Maryland and New York, there have been seeming defeats, but, as Mr. Bonaparte pointed out in his paper, popular approval seems to have been denied to the responsible party in succeeding elections wherever and whenever it has ordered a return to the spoils system or anything savoring of it. The fact that the Populists of the House of Representatives, in their caucus last week, determined to vote against any modification of the Civil Service Law is an encouraging sign. The Democratic caucus did not commit itself on this point, but it is understood that most of the Democrats will vote against any change in the present law, more, however, as a matter of policy than of principle.

Soon after the holiday recess Congress will vote upon the bill which will provide for the taking of the next decennial national census. As drafted it provides that the work shall be done by a director to be named by the President, who will have authority to name his subordinates, an army not less than 30,000 in number. It is the intention of the Republican spoilsmen to make this great undertaking an arena for the freest display of the spoils theory. Senator Lodge of Massachusetts last week boldly challenged this intention by offering such remarks and corroborative evidence as directed the attention of the country to the evils that would result from any such course. He was able to present evidence from the late Gen. Francis A. Walker, Col. Carroll D. Wright, United States Commissioner of Labor, and Mr. Robert P. Porter, men who have had charge of the last three censuses of the nation, showing how far more exact and less expensive the work would have been in 1870, 1880 and 1890 if they had been spared the task of satisfying the place hunters and had been free to call upon the Civil Service Commission for the names of men and women who by examination had proved themselves competent for the work. Mr. Porter's opinions, which perhaps are the most significant because of his past ardent partisanship, are to be found in the December *North American Review*. Mr. Wright's opinions are set forth in a carefully prepared letter to Senator Lodge, in which he demonstrates that we wasted \$2,000,000 on the last census because it was the work of incompetent partisans.

#### Appointments and Changes in the Federal Service

President McKinley has sent to the Senate the name of Attorney-General Joseph McKenna as justice of the Federal Supreme Court to succeed Justice Stephen J. Field, resigned. There is some opposition to Mr. McKenna from those who would oppose the appointment of any Roman Catholic. There is more opposition from those who question his caliber as a jurist. His record as attorney general has not created the impression of very great strength of character or abundance of legal acumen. Moreover, the protests of some of the Federal judges and the legal fraternity on the Pacific coast cannot be overlooked. Mr. McKenna served in Congress with Mr. McKinley and became a trusted friend. His record as a Federal judge has been fair.



The authority and honor of the place to which he is nominated are such, however, that no president is justified in putting any one in the place who is not a jurist against whom not a word of disparagement can come, especially from professional brethren who have known him longest.

For the third time Hon. W. W. Thomas of Maine has been named to represent us at the court of Sweden and Norway. His experience and character justify this recognition of his claims. Prof. Hamilton King of Olivet College, Michigan, has been nominated for the post of minister to Siam. His service to the party as a campaigner in the fight against Mr. Bryan last year earned for him this reward. In our issue of Nov. 18 we chronicled the nomination of Mr. Charles P. Bryan of Illinois to be minister to China, and we then gave reasons why we considered the appointment unfortunate in view of his inexperience and the peculiar gravity of the situation in China and the importance of fostering our interests there in every conceivable way. We are glad to know that Senator Frye of Maine, Senator Teller of Colorado and other leaders on the Republican side are asserting the same opinion—all the more tenable in view of the partition of China which Germany and Russia have begun since we first cried "halt." It seems probable at this writing that Mr. Bryan's name will be withdrawn if, indeed, it has not already been. When this happens the Administration can do no wiser or more patriotic thing than to reappoint Mr. Denby, who has served at Peking so long under three Administrations, all of which have found him intelligent and influential. It is the quintessence of folly just at this time to think of doing anything else with an appointment which is far more important than any other in the diplomatic service now open.

The new consul general of the United States at Constantinople, Hon. C. M. Dickinson of Binghamton, N. Y., sailed from New York for his post of duty last week. At a banquet given him by the leading citizens of Binghamton just before he left, he was described as having "a trinity of dynamics—grit, grace and gumption," and another fellow-citizen, a clergyman, described him as a man of "wide reading, broad scholarship and noble spirit, who will manfully stand guard and protect America, American rights and the interests of humanity." Mr. Dickinson apparently is just the man needed to stand at the right hand of Minister Angell during the troublous days that we suspect are ahead.

#### The Federation of Labor in Council

The proceedings of the annual meeting of the American Federation of Labor in Nashville, Tenn., last week revealed the welcome fact that the conservative men are still in control, Mr. Gompers being re-elected as president for the forthcoming year. The scheme of a national postal bank system was speedily and enthusiastically indorsed, with but slight opposition. Hawaiian annexation was condemned because of the disinclination to welcome as fellow-citizens and rivals in the labor market men whose wage standard is not high. An attempt by Southern white delegates to raise the class and race spirit was defeated, the federation indorsing

the resolution of Harry Lloyd of Boston, welcoming to its ranks all men without distinction of race and color.

The delegates seem inclined to force upon the public at an early day the issue of the eight hour labor day. But events are so shaping themselves now that they may find it necessary to fight to retain what they have already gained, at least in the cotton manufacturing trade. Such recommendations to cotton manufacturers as were reported by the Arkwright Club last week indicate clearly that an effort will soon be made by the leaders of New England's greatest industry to secure the repeal of legislation which they now claim puts them at great disadvantage in competing with Southern manufacturers. Failing in this they will steadily press for uniform federal labor legislation. But the representatives of the New South in Congress are not likely to abstain from opposing anything which will tend to equalize labor conditions North and South. We should say that the Federation of Labor would do well to spread its organizers over the South and induce labor there to demand higher wages and shorter hours if it wishes to retain what it has already won in the North.

#### The Municipal Elections in Massachusetts

The elections held in thirteen of the cities of Massachusetts, Dec. 14, correspond closely in their results with those recorded last week, save that there was no defection from the ranks of no license to license. Beverly, Cambridge, Chelsea, Everett, Medford and Salem all voted for prohibition of the saloon, though by decreased majorities. As the majority for license also fell off in the towns that voted license, it is difficult to see any marked gain or loss for either side, though there were special conditions in both Cambridge and Chelsea that made the victories for no license won there quite as notable as those of former years. The disposition of the citizens to elect as mayors men nominated independently of the two great parties was as marked as in the elections of the prior week.

#### The Nibbling of the Chinese Artichoke

The scenes at Kiel last week when Prince Henry, brother of the emperor, set sail on a German cruiser for Germany's new possessions in China, are such as might have been expected had a great and noble war in behalf of suffering humanity been about to begin. As it was only the first step in a pleasant cruise which has for its object the seizure of a coaling station, the high-sounding sentiments of the emperor and his brother were simply the occasion of gayety among the nations. Nothing like it has ever been seen or heard out of the Orient, or among sane, self-respecting men of Teutonic stock. The *London Times* justly says:

The august utterances are worthy of heroes of melodrama, and would seem high-flown to modern ideas if uttered by Philip II. as he dispatched the Armada, or by Columbus as he started to carry the dominion of Spain over the oceans. The kaiser evoked memories of Metz and Sedan to encourage Prince Henry to keep a stout heart as he faces the perils of the Suez Canal and the terrors of the China Sea. Prince Henry's peroration was closed by a specimen of almost Byzantine self-abasement, unique in the annals of modern Europe.

But they seem to have stirred the patriotic hearts of Germans, and the university professors as well as the merchants of

Hamburg are bestirring themselves and coming to the support of the emperor in his great scheme for the expansion of German influence and colonial possessions. He is reported as saying that China is "like an artichoke, to be taken in small bites."

Russia having first stepped in and occupied, with China's consent, the harbor of Port Arthur which Japan was forced to disgorge and in which the Russian fleet will find a splendid refuge at all seasons of the year, it would seem as if the nibbling process had fairly begun. It is inconceivable that Great Britain and Japan can tolerate what has already been done by Germany or Russia much longer, and if they were to join with China they might still triumph. Japan stands aghast at the latest revelations of Russia's purpose in Korea, which is now practically a Russian province, quite as much so as Egypt is a British. Japan cherishes a bitter grudge against Germany for the part it played after the war with China, when the Japanese were forced by Russia, France and Germany to return to China much of the spoil of war. Then it was that Great Britain played false and lost a great opportunity by not befriending Japan.

Russia's success in that encounter has emboldened her in everything that has followed, and today she and France are actually plotting to drive Sir Robert Hart from his post as director of the Chinese customs service, a post that he has so long filled with honor to himself and profit to the Chinese Government and the British youth who serve under him. Every day brings new evidence that the North Pacific is to be the scene of great contests in the future, in which we as a people will have most vital interest, and it is not surprising that orders have already been issued to strengthen our North Pacific fleet. Japanese and British ascendancy will mean free markets for American products. Russian, French and German ascendancy will mean that we will be shut out very largely from supplying the vast hordes of Asiatics with flour, machinery and textile fabrics.

For Current History Notes see page 989.

#### In Brief

God reveals himself to every one who is faithful to the best he knows.

Mrs. Maud Ballington Booth of the Volunteer Army is the last prominent victim of nervous prostration.

A local preacher in the west of England recently opened his mouth and poured forth wisdom, thus: "Education is needed to enable our rough diamonds to reach their full foliage."

Marylebone Presbyterian Church, London, after trying in vain to secure Dr. John Watson as successor to Dr. Pentecost, has looked toward Ireland for a leader, calling Rev. George Hansom of Rathgar, Dublin.

The editor of *The Congregationalist* objects to receiving from authors presentation copies of their works accompanied by requests that he review them. Books sent to the literary department of the paper will receive fair treatment.

It is stated that the Bay Conference has decided to take up again the case of Dr. C. O. Brown, with the purpose to restore him to good standing, if he can remove the reasons which caused his suspension, or else to expel him from the conference.

We hope that not many white people will be as disappointed next Saturday over the want of fitness of their Christmas gifts as were the Indians of Bishop Whipple's diocese, to whom the Government sent a consignment of 100,000 garters when there was not a stocking in the tribe.

A Southern evangelist is credited with having been instrumental in bringing about 437 conversions in two weeks in the town of Sandwich, Ill. Business is said to have been practically suspended during his stay, saloons have been closed, family feuds have been buried and long-standing debts have been paid. Apparently this is a good tree, judging by its fruits.

It is hard for a Bostonian to escape from the conviction that his city is the Hub. Here, for example, is Dr. Peloubet, almost always geographically correct, who in his Sunday school quarterly explains that Paul and his companions, on their way to Rome, stopped at the Appii Forum, a place forty miles from Rome; while "the next delegation came as far as the Three Taverns, thirty miles from Boston."

In our letter from New York will be found a reference to Dr. Behrends's remarks before a gathering of lawyers. In this same speech he told of having once written a sermon on the subject, *Is It Possible for a Man to Sin When He Is Asleep*. His people requesting him to preach it, he replied that when he had prevented their sinning while awake it would be time enough to talk about their conduct when asleep.

A wealthy young graduate of Yale, who has studied abroad as well, who is so proficient as a linguist that he speaks five languages, and who says he still continues to love his wife, has left her and his former luxurious home and gone to live among the poor of the town of Woodbridge, N. J., where he is now driving a sprinkling cart. He is a disciple of Tolstoi and interprets Christ's denunciation of wealth literally. His wife is now suing for a divorce.

Bishop Potter says that shortly before the death of ex-President McCosh of Princeton he said to him that the Presbyterians and Episcopalians ought to get nearer together. "We've got to," replied Dr. McCosh. "And the doctor was right; we have got to," reiterated Bishop Potter at a meeting of the New York Presbyterian Union last week. He probably did not have in mind the method of Professor Shields of Princeton Inn fame.

Our correspondence from New York shows that Rev. M. J. Savage has succeeded in stirring up eight ministers to tell their congregations about his errors. We used to think he faithfully tried to do the same thing in Boston, but we felt, as he did, that his mission would be more successful in New York, and events are proving the correctness of his judgment. His church here has disbanded and he must be enjoying his new field far more than the old one.

One feature of our Handbook for 1898 has already scored a decided success. We refer to the Bible readings, regarding the acceptability of which we are receiving abundant testimony. A few moments' examination makes it clear that they follow an original plan in the interests of both the scholarly and the devotional elements. We are confident that the many individuals and families raising at this time the question, *How shall we read the Bible next year?* will find it satisfactorily answered by our topics.

It is an interesting fact that Lord Reay, the new chairman of the London school board, in his modest inaugural speech, said that the main object of his administration would be to "secure schools as good, if not better, than those of Boston, Berlin, Zurich and Stock-

holm." Note the tribute paid to our American public schools by this declaration. And yet today Boston's school system is imperiled because its school board has become the football of politicians and the arena of contemptible intrigue by mediocre representatives of the people. So grave has this peril become that Faneuil Hall was filled last week with men and women gathered to hear words of protest from men like Bishop William Lawrence, E. D. Mead and S. B. Capen.

Rev. Dr. Joseph Parker has recently said that London's Stock Exchange is London's bottomless pit. He also has made it very apparent that he has no use for Lord Rosebery as Liberal leader by saying:

Woe to any country wherein heirs to the throne, prime ministers and leading merchants favored the race-course as it existed amongst us today! If princes were guilty, it was poor consolation to rebuke peasants or paupers. As premier of England he would rather have a man of solid character than a brilliant mind, addicted to habits that might have the effect of a pestilence upon the rising generation.

Dr. Parker also makes the remarkable statement that there is as much gambling among Englishwomen as among Englishmen, and more drunkenness.

We have had one or two mild protests against the recent article on football and one or two protests not so mild. One of the latter type emanated from a highly respected theological professor and another from the son of a well-known Detroit minister, who appears to be a chip of the old block. This ardent youth remonstrates with Mr. Sewall for intimating that it is not proper for boys to play Rugby. The mother of one of the crack Yale debaters writes, expressing her judgment that football at the universities monopolizes too much attention. We pass these various opinions along to our readers without further comment. The football season is over for this year, and our sporting editor must now give his undivided attention to the reports, arriving by every mail, of annual church meetings.

The usual Year-Book blanks, for securing the annual reports from the churches, have been distributed to the State secretaries and should be promptly in the hands of the local reporters and by them sent out to the churches. If any clerk or reporter fails to receive them, he should notify the secretary from whom they are due. The last ten days of December should be used by each church clerk in making out this report, carefully and fully, so that it may be ready, as called for, on Jan. 1. The officials who do not set about preparing this report until January and then take a month or two to complete it preclude, by such tardiness, an early issue of the Year-Book, which ought to be ready by May, 1898. This can easily be done if the churches will see that their own reports are sent on time. Is it not possible to secure a prompt movement all along the line to that good end?

Miss Hurl's illustrated article on The Babe of Bethlehem is another of her brief, thorough, sympathetic studies which are doing so much to popularize Christian art. Men ever have and ever will speculate about, and then depict their conception of, how Jesus appeared. The state of Bavaria recently purchased a picture of Christ painted by von Uhde, but the minister of fine arts insisted before payment was made that the painter should alter the picture so as to give more dignity to the face of Christ. At Cologne at the present time there is an exhibition of the works of the leading painters of Germany, each having sent his presentation of his conception of the personality of the Christ. The critics are said to agree in the conclusion that no one picture deserves unabated commendation, while the majority are pronounced to be "impossible."

Mr. W. D. Howells, at a dinner given to Rev. Dr. Edward Everett Hale at the Aldine Club in New York, last week, drew a fine distinction between the different kinds of patriotism and sympathy. He said that there were patriots before Dr. Hale was born and that patriots would be born after he had died, but no one had yet appeared who had put so much imagination into his patriotism. Moreover, he not only had sympathy with humanity but a prophetic sympathy. Mr. Paul Leicester Ford, at the same dinner, did well to call the attention of the publishers and authors present to the moral responsibility of a publisher for the ethical quality of the books which he issued. There are some sons now in the publishing business who are printing books that their fathers would have considered pitch and would not have touched with a ten-foot pole.

The Louisville (Tenn.) Presbytery has instituted proceedings for heresy against Rev. Dr. M. H. Houston, for many years a Presbyterian missionary to China, who was some time ago called home because he was charged with teaching what is contrary to the beliefs of the Presbyterian Church. Dr. Houston is said to have taught that the head of a Christian family could rightly administer the Lord's Supper to his household, and that there is no valid distinction between teaching and ruling elders, also that he holds views concerning sanctification contrary to the teaching of the church. He has before been admonished by the presbytery not to hold or teach these views. Perhaps that was the surest way to confirm his belief in them. His answer to the charges is that they are not properly stated in the indictment.

We do not know any word of cheer for old age more kind and apt than that which the *Outlook* gives to our long time New York editor, "Huntington," who, since he is four-score, feels that he must lay down the burdens of a regular correspondent. Such a testimony as this would make any one feel young:

However much Dr. Clapp may feel that his physical and mental powers work heavily, we can assure him that no one else is conscious of any tardiness in their action. To the large circle of his friends he is the same genial, helpful and inspiring companion that he has been for these many years. The younger ministers in the vicinity of New York have no better friend, and the elder ones no more loyal and worthy associate. We shall miss his genial letters in the columns of *The Congregationalist*, but shall look for his occasional contributions, and trust that for yet many years he may be spared to those who have loved and honored him in the past and who honor and love him in the present.

Dismissing councils sometimes do not find it an easy task to prepare resolutions regarding the retiring pastor. The actual facts in the case sometimes prevent specific terms in the way of eulogy, and a council has to betake itself to glittering generalities. No such exigency confronted the body that helped to sever, last week, the relations between Dr. Gunsaulus and Plymouth Church, Chicago, and the committee on resolutions, headed by Rev. Willard Scott, D. D., has issued a document which, while within the bounds of truth, puts such an estimate on Dr. Gunsaulus and his work in Chicago as could fairly be attached to few men. It enumerates his talents as a preacher, lecturer, a poet and author, a friend and patron of the makers and lovers of books, as counselor to men of wealth, as a champion of municipal reforms, as the personal adviser of city officials, as a patriot in heart and utterances, as a patron of institutional church work, as a city evangelist, as a preacher on conspicuous national occasions and last, but certainly not least, as a brother man helpful to his fellow-ministers and the smaller churches. This is quite a catalogue of virtues, but East and West alike will add a hearty Amen.



## An Omitted Chapter in Professor Drummond's Famous Book

The *Natural Law in the Spiritual World*, which made the late Professor Drummond's name a household word in many lands, was, as he says himself, "never formally written." Before he had ever published anything he received from an unknown editor of an unknown London periodical (the *Clerical World*) a request for a contribution. It was only after a second appeal that he resuscitated some lectures long packed away in a forgotten drawer and sent them to London. To the student of the late Professor Drummond's writings it is an interesting task to turn to the two volumes of the *Clerical World* in which appeared the five papers that formed the nucleus of his famous book. The articles are printed in modest type and have nothing to distinguish them from the sermons and outlines of lectures among which they are placed. The third article on *Nature Abhors a Vacuum*, founded largely on Paul's words, "Be not drunk with wine, but be filled with the Spirit," does not appear in the book at all. Few persons, we imagine, have ever had access to the little known and long defunct magazine in which this article appeared, and the summary which follows below will be of deep interest to the many readers of *Natural Law in the Spiritual World*. We have obtained the right to the exclusive publication of this through Mr. James MacArthur of the *Bookman*, who has had the original in his possession.

Every schoolboy knows why water rises in the tube of the common suction pump. He understands that the pressure of the atmosphere on the surface of the well pushes the liquid up the cylinder, where for the moment a vacuum has been caused by the lifting of the air-tight piston. Three centuries ago the explanation of this simple phenomenon was shrouded in mystery. That the invisible air had weight was not yet dreamed of, and in their wonderment over the lifeless water rushing up the empty tube, in the teeth of all ordinary laws, the ancients adopted the naïve conclusion which has been handed down through history in the phrase of Aristotle, *Natura abhorret vacuum*. Nature, that is to say, on her own account, has a distinct and positive objection to vacuum. She allows no form of emptiness to exist in the world. As a matter of fact, everything in every place was seen to be full of something. Long after the true cause was known to science multitudes of acts were still referred to the Aristotelian law. For example, thunder was nature filling a vacuum. The lightning flash was supposed to tear, as it were, a rent in the air which, if air were visible like smoke, would appear momentarily as a vast, ragged hole; but nature commanding the instantaneous filling up of this hole, and the office being taken in hand by the air, the walls rushed together with such violent haste as to cause the crash of war and thunder. So air, not less than water, obeyed the universal law.

The genius of Pascal, fed by the suggestive experiments of Torricelli, has forever banished Aristotle's phrase as a doctrine from science. It is still retained, however, as a powerful statement of a great fact in nature. And though the expression be more poetical than scientific, it will always bring vividly home to the mind a universal and important truth.

It is a broad fact that in nature there is no such thing as emptiness. Wherever there is a vacant corner something will fill it up. "Space itself, the black vault in which stars and worlds lie, is known to be full of a subtle substance, once called ether, but which modern theories of light and heat actually now describe as an intensely compact and continuous solid." This truth, that science knows no such thing as a perfect vacuum, is valid for the spiritual as well as for the natural world, though the moral application does not rise in every particular to the analogy of law. By the constitution of human nature there is no possibility of emptiness in the soul of man. The spiritual nature abhors a vacuum. And the practical effect is plain. If a man will not let good into his life, evil will and must possess it. If he would eject evil from his life, he can only

do so by letting good into it. Some men have been endowed with large spiritual capacities, but are unequal to the strain of filling them. The daily life demands the steady expenditure of force. As the reservoir empties, something else must come in to fill the vacant space. Nature's concern is simply to keep the soul filled; the individual's concern is to keep the soul rightly filled. "We allow temptation to come and go at pleasure, and one day the soul awakens up to find itself possessed with all manner of evil. Its great chambers have quite insensibly become distended with foul and deadly gases. It exhales sin rather than righteousness."

Men imagine that their responsibility is for the efflux rather than the influx. So long as their outward conduct is good they fancy that all is good. Sins are related to each other. A great fall is not the first of a series, but the last. Sin begins in the vacuum chambers of the soul. We read in the epistle of Peter, "Put off the old man." But to put off, according to our principle, would create a vacuum. Hence we read in the next clause, "Put on the new." The most striking recognition of the principle occurs in Paul's letter to the Christians at Ephesus. "Be not drunk with wine," he writes, "but be filled with the Spirit." Wine *versus* the Spirit. "At a glance he sees both disease and remedy. The disease was not drunkenness. The drunkenness was a casual episode. The souls of these men had an empty chamber which must be filled." The food of the soul is God. It must be filled with him or with a substitute. We may choose the substitute, but we cannot be without one. Paul could not enjoin abstinence. The problem was the vacuum. "Fill yourselves," he says, "with the Spirit of God."

This principle has bearings on all questions of social reform. Philanthropists have found themselves reduced in time to two positions. The first is despair. As they realize the hopelessness of their efforts they are overwhelmed and then paralyzed. Others, while admitting that they have failed for the present, propose a policy for the future. They cannot cure, but they will try to prevent. Prevention is a great word, but a greater still is substitution. Suppression and prevention are often mere elements to make a vacuum.

The law of heredity makes suppression impossible and prevention futile. The child enters life with its father's soul. "In the end philanthropy must come back to Christianity and Paul. The one hope is the substitution of food for poison, the filling the nation's heart with the living Spirit of God." All that the world has to give will not tempt him into virtue who has long fed on a single vice.

Only one thing can be offered to his soul that will absorb it quite—the more abundant life of God.

The proposed substitute must be adequate to its office. Christianity claims that it exactly fits human wants. As Arthur Hallam said: "It fits into all the folds of one's nature." Religion, Christ says, is living water, and the man of the world seeks that. Religion offers a more abundant life. The world's pleasures are at the best mere substitutes for religion. Many of them possess elements of satisfaction which wonderfully resemble those of religion. What we all want is inspiration. The drunkard gets this, or thinks he gets it, by temporarily, and at enormous cost, disconnecting himself from the world. It is a piteous attempt, and the spent soul falls back into a lower hell. The Christian finds God's Spirit. He gets above the world, not by disconnecting himself from it artificially, but by connecting himself with God. Consider the effects of the two. The one has starved the bodily capacity, thrown fuel on the fire that never can be quenched. The intoxicant's soul is eager for evil after each indulgence. The religious stimulus differs from every other in its innocuousness. Alike for its completeness as for its abundance, alike for its purity as for its satisfyingness, it is to be urged on all men as the one great satisfaction of life.

But mark one essential. It must not be merely religion that is offered to the world. It must be God's Spirit. The attempt to float a sunken soul above the world on reformed principles or moral effort, on natural virtue or natural religion, is a psychological impossibility. We cannot be too thankful for all the chains of love which Christian philanthropy is forging around the gates of temptation. But the real question which must determine the success of these new enterprises is this, Will they fill the souls of men? Will they supply the vacuum as readily, acceptably and thoroughly? If the substitute is poorer than the thing for which it is substituted, it cannot fulfill its end. It can only partially replenish the soul, and the margin must be filled up from the accustomed sources. Paul could not refer men to literature, to art, to music, to diluted forms of social pleasure to cool their parched tongues or satisfy their exhaustless wants. One thing was needful. He could only repeat in another form, "Seek first the kingdom of God and his righteousness, and all these things shall be added unto you." We shall never have an improved state of society, we shall never elevate the masses, till we have a more spiritual religion. The thing in arrear just now is not education, nor social laws, nor sanitary laws,



nor healthier financial conditions; the thing in arrear is spiritual life. The tide-mark of spiritual life has stood for centuries uncovered. All the rottenness must fester on the beach, and all the sewers of vice pollute the atmosphere more and more with death and poison till the living ocean comes in and sweeps them before its tide.

Every man who has difficulty with his own life, or who is trying to save another's, will discern the application of the principle for himself. If there is any single vice which he desires to eject from his character or from another's, he can accomplish the end finally and completely and only by letting in the corresponding grace. Sin in every form of its indulgence is to be looked upon as an intoxication. Let him therefore introduce into the blood vessels of his soul a counter-stimulant. Let him intoxicate himself with love and joy and peace, the fruit, as it were, of the True Vine, and there will be no possibility of intrusion from lower sources, because no room will remain for them. And it follows from the same principle that a Christian must apply more and more to spiritual sources as life goes on. The spiritual capacities enlarge with time. And the same amount of devotion will not fill them now as filled them a year ago. He must pray more, seek after godliness more, covet the best gifts more. The tendency of the experienced Christian often is to relax devotional habits and live in a grace that is past. He has reached a high level, and his religion has become, as it seems to him, self-acting. But stagnation is all the more perilous because it is high. There is no smaller measure for the grace that is to be in him than this—he is to be filled with the Spirit. He defrauds himself of what he might possess, and imperils all he has by seeking to live on less. The surplus must be made up from earth. And every minutest crevice left unfilled by good must, by the law against vacuum, be filled by something worse, something which must adulterate and may ruin at last the whole.

### Christmas in Boston, A. D. 1950

BY AN EYEWITNESS

It was the evening before Christmas, and my twin daughters, Alice and Margaret, had been flitting about the room with happy faces, putting the last touches to a Christmas tree over in the corner. The tree was to be a surprise for some poor children who were coming in after breakfast for their presents. We always encouraged the girls to remember their less fortunate neighbors.

The golden curls of the twin fairies flashed in the glow from the open fireplace, and then, tumbling all over my face in a good-night kiss, vanished with the sound of their merry voices from the room.

After musing a little while before the hearth and poking the brands together, I took up a magazine from the table and ran hurriedly over some articles on *Experiments With Flying Machines*, *Arctic Voyages*, and *Discoveries on the Planet Mars*.

Saying to my wife, "What a confused picture of the next century these reviews

leave on the mind," I noticed that she was reading Tennyson's *Princess*. I asked her to read aloud from it, and she began with the prologue. I was pleased to find that some of the stanzas chimed in perfectly with my previous thoughts, especially the lines:

... and there, a group of girls  
In circle waited, whom the electric shock  
Dislinked with shrieks and laughter,  
A dozen angry models jetted steam;  
... a fire balloon  
Rose gem-like up before the dusky groves  
And dropt a fairy parachute and past;  
And there, through twenty posts of telegraph,  
They flashed a saucy message to and fro  
Between the mimic stations.

But a line further on was the one that rang the changes in my mind as I retired to rest and even after I was half asleep on the pillow. It was this:

And what's my thought, and when, and where, and how?

In due time "something so mock-solenn that I laughed" seemed to wake me, and I was somewhat surprised to find myself starting out with my merry little daughters for a Christmas morning walk. It was a bright, crisp day under a clear sky. We lived on Beacon Hill and were coming down Park Street, when both the children exclaimed at the same instant: "O, papa, where's the subway?" Sure enough, where was it? All its monumental monstrosities, which the girls had christened "Public Library Pups" from their resemblance to that famous building, had vanished. Looking back by accident towards the State House, the Bulfinch front had gone too, but an immense dome, like that of the Capitol at Washington, rose into the air from the middle of the new structure. It seemed like a dream (and perhaps it was).

As we walked on, Winter Street lay at our left like a Colorado cañon between its buildings fifteen stories high, while the Common itself was as full of statuary as if Mount Auburn had come to Boston on a visit. The statues certainly did not suggest either the galleries of the Louvre or the Vatican.

I must have worn a bewildered air on my face, for a stranger, seeing my embarrassment and a queer look in the children's eyes, stepped up to us and said: "Pardon me, sir, but are you an Englishman? You must either have come from London or from the last century. Can I be of any service to you? I am a citizen of Boston, no mean city now, I can assure you." Seeing that the gentleman meant well, even if he did wear a most peculiar cut of clothes, I returned his salutation by a polite announcement that I had always lived in the good old town, but could hardly place myself just then. "And what does it all mean, and when and where and how?" I asked.

"Why," replied my friend, "this is Anno Domini 1950, and it is America's epi-cyel." I had ridden an American bicycle yesterday, but what the epi-cycle of the Republic was I had not the faintest idea. (Perhaps it was the beautiful cycloidal motion I had heard of, whereby alternate motion is converted into a circular movement; for surely nothing less could make a man's head swim and circle around as mine did.) Seeing, however, that the girls kept their heads level enough, I asked the stranger to sit down on one of the seats where I could balance myself better, and tell me all about it.

The seat we chose was near a statue to Soconusco (I had never heard of him), and the inscription said that he had invented an elliptic regulator of the conscience. Immediately my new acquaintance began to tell me the most extraordinary Munchausen stories, as if he was coaching an English author, who would soon go home and write a book on America.

"Boston," said he, "is now as large as New York was in 1897. All the residences are in outlying districts. Natick, Billerica, Lynn and Quincy districts are the boundary wards. We took Billerica in to allow the friends of one of our generals to have a statue of him without setting it up in old Boston. The subway, once so called, was found wholly useless for travel, and is now the great sewer of the city. We use other means of rapid transit, as you will find out if you ever happen to want to go to church."

At the mention of the church I gave my confidence at once to the stranger, and asked him to tell me which church would have the finest Christmas music. He smiled and replied: "There is only one church now in Boston. There were so many isms in the city that finally all the best people 'pooled their issues' (as brokers said in the last century), and harmonized their differences in a single ism, optimism. So they built a grand temple out by the lake. It works like a charm, I can assure you. There is no more struggle between the sects to get the proletariat to come to worship. The trouble is to keep enough of the people away to regulate the alternate sessions, which continue through the week days and Sundays alike."

"The lake," said I, "what lake?" "O," he answered, "the old Chestnut Hill Reservoir got to be stagnant when the city brought in water from Winnepesaukee, and now the church uses it for Sunday school purposes."

"Is the new church Baptist?" I ventured to inquire. "Baptist? Not at all. It's Congregational as much as anything. Perhaps you remember that a movement towards unity was attempted at the end of the last century, and the denominations finally said: 'Well, as we can't agree on any one of the special types, let's all join in and do the next best thing—that is, form a committee of the whole and everybody do as he likes.' The idea took, although the ministers of the Back Bay churches hated to give up their elegant edifices for art galleries and gymnasiums, and now we have no creeds nor ecclesiastical forms. Thus the prediction, made long ago, that Boston would by and by be considered not so much as a city but as a state of mind has come to pass in a religious sense. Somebody (I think it was a member of the orchestra at one of the theaters) hit on a happy thought, viz., that, as many of the old hymns were common to all, we might worship wholly in praise. This gives the æsthetic and spiritual side of religion a chance, and saves the ministers (who now only give out the hymns) the trouble of selecting sensational topics for sermons. And it doesn't take so many ministers either, which diminishes the old surplusage of the clergy. The seminaries, too, have been discontinued or have been merged into poly-hymnal schools, which saves heretic-hunting and heartburning to a

great extent. Won't you come now with me and see our Universal Hallelujah Church? It's an immense affair, and there is a Christmas festival going on to-day in it."

As I assented he twisted a lever under the seat, and a cover at our feet, which I had not observed, was lifted up, disclosing a sort of oval tube. "Get right in; keep your heads down, and we'll be there in less than no time," said Mr. Futurity (we heard somebody call him so, at any rate). "It is the pneumatic tube. Get in. It will shut up quickly if you delay." So we got in as directed, although with some misgiving. Each of us held a respirator to the mouth, and in what seemed half a minute of rapid motion we were landed on one of a great number of floats in a pond.

Then I saw the vast structure of the Universal Hallelujah Temple. As we went on shore by a bridge which connected all the floats, my friend remarked that these floats were for the Sunday school classes, as the children liked to be out of doors and could pick pond lilies while the teachers were explaining the botanical names of water and land plants. "They usually," he added, "select the flora of the Holy Land for the Sunday classes."

We entered by one of the thousand doors of Hallelujah Temple and found ourselves in the midst of palm trees, with the scenery of Palestine all around the walls. The ceiling was egg-shaped, like the Mormon Tabernacle at Salt Lake City, which gave one the sensation of an outdoor atmosphere. Everywhere, among the palms and olive groves, were people in Oriental costume, Bedouin, shepherds, sheiks, with live camels and their drivers. The Boston Charitable Zoölogical Society (B. C. Z. S.) furnished all sorts of animals for these assemblies, which were always on a Scriptural basis, and gave object lessons in Bible study, which the people liked better than sermons.

As it was Christmas Day the scenery was of Bethlehem and its vicinity. On one side was the cave of the nativity, where three men alighted from dromedaries with gifts. On the other side was the field where shepherds watched flocks of live sheep and lambs. I had been at Bayreuth, but this was much more realistic and affecting. The actual scene was before my eyes. When the Wise Men murmured their adorations, our guide gave us tubes, which, placed at the ear, enabled us to hear every word—a great acoustic advance on the old system of architectural sanctuaries, in which one word in ten was always lost.

The crowd was very orderly, although at least 80,000 were present—as many as used to assemble to see the Christians martyred in the Roman Coliseum. Once a great hush fell on the multitude and music seemed to come from above, as from an angelic choir. The audience dropped on their knees in apparently devout worship. Then all arose and sung, "Calm on the listening ear of night," omitting the last verse, which Mr. Futurity said was too sectarian.

I was greatly impressed, but seeing a troubled look on the face of an elderly lady (who wore a dress with which I was familiar, though not like the style of other

ladies around her), I approached her and inquired: "Madam, can you tell me 'when and where and how' we have arrived at this consummation?" "Alas, sir!" she replied, "I was called back from the mission at Benguela, West Africa, because it was impossible to make the Negroes sing Watts and Select; besides, the funds of the Woman's Board gave out for want of public interest in missions, and now I've been in Boston for thirty years looking for an old-fashioned Christian. They were trying preaching by telephone when I first arrived, but it didn't work because people wanted to see the minister. Then an electric contrivance enabled people to stay at home and see as well as hear. But the common people still preferred pneumatic tube rides into the surrounding states on Sunday, and the upper classes had their horseless carryalls and air-ships. To be sure, most people are well off, now that the Government owns all the land and provides for the poorer classes by a single tax, but, after all, though some call it the millennium, I don't. Crimes and accidents happen just the same. Every day an air-ship collapses or a woman suicides. For my part, give me the old ways. I'm dreadfully afraid the Gospel of Getting On has left very little religion in America. Somebody said long ago: 'Either everything will be left of Christianity by and by, or nothing'; and I see precious little of it nowadays."

As I turned away to leave this pessimistic old lady to her doleful reflections, Alice and Margaret ran up to me from a group of children with whom they had been talking, and in pleading tones begged me to take them home. "Let's go, papa," they said; "we want our *ownty downty* Christmas. These girls don't know what a real Christmas or a Christmas tree is. They wanted us to go and see the lions and jackals. They said on St. Daniel's Day real lions in a cave would try to eat up Daniel, but he was their trainer and he would get off. They said it was splendid on Sundays and just fun to go to Sunday school. Their teacher, they told us, knows kangaroo language by heart and can make a real live serpent fall off his hand, just as St. Paul did on an island. Come, papa, let's go; our girls and boys will be waiting for their Christmas tree and we shall be late."

I looked at a big clock in the Hallelujah Temple, which had twenty-four figures on the dial. It wanted fifteen minutes to eighteen o'clock, so I thought we must be nine hours behind time and we hurried off just as the Hallelujah Chorus was started in the big building. My friend followed us out and put us into one of the "aërial navigators," as he called it, and told us to steer anywhere we liked, showing us a map of the city on a board with holes where we could stick in a peg when we wanted to stop. I entreated him to go with us, as my knowledge of air-ships was limited.

He smiled as he said the air-ship company was "limited" too, but good-naturedly consented to accompany us home, and the girls offered to show him what a Christmas tree was. Taking the steering crank in his hand, he cast off and we shot upwards like a balloon. We were going pretty rapidly toward the Dome, but what a magnificent view we had of Boston! I cannot stop to describe it, but the children

were in ecstasies. Charles River lay beneath like a lagoon, with a front on the Cambridge side like Venice. The gondolas and boats with lateen sails had a most picturesque effect.

The air was balmy, which Mr. Futurity said was because Cape Cod had been cut through and the engineers had somehow coaxed the Gulf Stream into Massachusetts Bay, so that the east winds have become the softest of any. "You couldn't have sat up here comfortably on a Christmas morning fifty years ago, now could you?" said our genial pilot.

It took but a moment for us to reach Beacon Hill, and I was surprised to find that our house was the only one in that section that people lived in. All the other houses were State buildings, with seats for office seekers on the roofs. Suddenly we dropped down when I pointed out our house and, much to the children's amazement (although it seemed natural enough to me), the roof slid off like the lid of a box, and our air-car landed and was caught by a spring in the open attic. Voices were heard below. "They've come, and now for our merry Christmas, papa!" shouted Margaret.

I pulled myself together, as the phrase goes, to go back, just for the day at least, into the nineteenth century. I shut my eyes resolutely, to get rid for the time, of all the strange things I had seen, and in order to behave myself like a good Christian of the old-fashioned sort.

Then I opened them wide. "Did those things really happen?" I murmured to myself. "or was it a dream?" I told my wife about it, and said, "I guess it was a nightmare, my dear!" and, much to my surprise, she said she thought it was.

A. S. T.

## Pencilings

BY A PERIPATETIC

It is surprising how long one may live in dense ignorance when he fancies that he is dwelling in abodes of clearest light and truest truth. I began to attend church very early in life and have persisted in that habit to this day, notwithstanding the allurements (?) of the Sunday newspaper and the bicycle. I have listened to expositions of the gospel by the most renowned preachers and divines of this country and of England. I have gathered from them certain views respecting the doctrine of the incarnation and the mission of Christ to the world, which may perhaps best be summed up in the words, God is love and Christ is that love incarnate, redeeming those who trust and imitate him. It seems that they are wrong and I have been misled. The truth is—so I was told recently in Tremont Temple by Rev. Henry Varley, the Anglo-Australian evangelist—that Christ is a King, and the outlying purpose of his existence is not to manifest God's grace to men or provide a way of redemption, but to rule with authority over mankind. Therefore Mr. Varley is counting upon Christ's re-appearance soon to put an end to Tammany misrule in New York, the growth of militarism in Europe, and to set about a drastic overhauling and destruction of all the forces of evil. Mr. Varley is older than most of our American evangelists, and his words have the additional weight that age and experience sometimes give. Resembling Mr. George Peabody, the philanthropist, in appearance, and the master of an unctuous and colloquial style of argument, he produces an impression upon his auditors that cannot be underestimated. I cannot help thinking, however, that he is as ignorant of the real nature



of the mission of Christ to the world and the way in which evil is to be overcome by good as the Jews were who failed to recognize in the Galilean peasant the Messiah for whom their race had long been waiting. He seems to have the same conception of the manner of his advent, to be looking for a martial potentate surrounded by archangels bearing swords. The unmistakable effect of his premillennial teaching is to put Christians under the influence of an anæsthetic, and to induce them to say: "The world is all wrong now. Christ as an avenging Spirit will soon set it right by the exercise of supernatural power. 'We thank thee, Lord, that we are not as other men are.' Let us hibernate until the Son shines in his glory and power."

Pope Leo XIII., born Joachim Pecci, is to be congratulated on the felicity of Mr. F. Marion Crawford's delineation of him. Perhaps Pope Pius IX. might object to the comparison which Mr. Crawford makes between him and his successor, but what can he do, being dead? Mr. Crawford's lectures are advertised as being extempore talks, but as a matter of fact they are carefully prepared, written, and though the lecturer is not as subject to the domination of his manuscript as Canon Cheyne for instance, nevertheless whenever he comes to a portion of his lecture which involves precision of statement lest he be deemed heretical or contumacious he reads. But as a rule he talks much as he would if describing to one who had called upon him in his Italian home the character of a man with whom he was on intimate terms. One leaves his lecture on Pope Leo XIII. with very pleasant conceptions of the character of Mr. Crawford and the pope. They both seem to be men built on a large, manly scale, but whereas the pope is described as being gaunt, pale and ascetic, Mr. Crawford has every appearance of being well-fed, ruddy and a keen participant in all the sports and habits of a carefully groomed athlete. No underpaid, underfed, Grub Street author is he.

Startling revelations respecting papal policy past or prospective are not vouchsafed. It would not be politic, to say nothing more. But now and then an admission is made which is interesting. For instance, he declares that the Roman Church is still one of the most powerful political agencies in the world. Mr. Crawford does not commit himself, as every loyal Catholic should, to advocacy of the restoration to temporal authority of the pope, and it is easy to see that he does not foresee a day when it will come to pass. His statement that were the pope to leave the Vatican unguarded he would doubtless be assassinated by anarchists or socialists is interesting, but it raises the query why any Christian potentate or representative official should be so hated? Is it due to his virtues or his vices? Mr. Crawford will do much good as he travels through the country lecturing on this theme. Perchance some will hear him who have an idea that all American authors are Protestants and that every pope is a fiend incarnate. To all such his words will come somewhat as a revelation. If it be true, as there is every reason to believe, that the present pope is one of the greatest of those who have ruled the Catholic fold from Rome, it behooves every intelligent Protestant to learn all that he can about the elements of character which make him great; for men become great most surely and swiftly by studying great moral principles as they have been incarnated in great men.

Tennyson's son and biographer in the monumental biography of his father which so many are reading nowadays tells us that it was his father's fervent hope that some day the state and the higher institutions of learning in Great Britain would set about instructing and inspiring the multitude by rendering the masterpieces of dramatic literature. As

I sat in Sanders Theater, Harvard University, a fortnight ago, reveling in the delight and inspiration of the splendid rendering of Racine's *Athalie*, which the French instructors and pupils at Harvard and Radcliffe then gave, I could not help wishing that Tennyson were there to enjoy it, even as other men of letters—like T. W. Higginson and Charles Eliot Norton—were. It is quite impossible, in a paragraph or two, to indicate the excellence of the performance judged from all points of view and by the most critical standards. Only the resources of a great university utilized by men of great ability and noblest character could have produced it. Clothe actors and actresses of intelligence and more than ordinary histrionic ability with the brilliant raiment such as was worn by the ancient Jews, put into their mouths the classic French of Racine, wed with this the no less classic music of Mendelssohn interpreted by picked voices and instruments from Boston's finest chorus and orchestra, and let the story that they are all telling be intensely dramatic and religious in its incidents and import, and it is not difficult to understand why most of those who witnessed any one of the five renderings of the play came away from it profoundly stirred.

For what did it teach? Of course, first and foremost, the lesson which Racine puts into the mouth of Jehoiada, the high priest, as the curtain falls for the last time:

King of the Jews, learn thou and ne'er forget  
That kings have in God a Judge severe  
Who 'venges the innocent and the orphan loves.

But other lessons were taught most impressively. Did ever innocence, purity and naïveté demonstrate more conclusively how useless it is for impurity and *finesse* to attempt to triumph over them than in the scene when the cruel and lascivious Queen Athaliah attempts to entrap the gentle and chaste boy Joash, the king that was to be? Were the workings of the mind of a pervert, a self-seeking, unscrupulous ecclesiastical politician ever more glaringly exposed than in the character of Mithan, the Hebrew priest of Baal and Athaliah's courtier? As for the service rendered to his God and his people by a patriotic and God-fearing high priest, who of us ever had any conception of it until we saw Jehoiada's noble courage and righteous wrath? This is not the place to compliment individuals or describe the acting. But it is the place to say that the historical drama, when it sets forth reverently the mysteries and potencies of any religious faith, can be made one of the mightiest of weapons for the promulgation of truth. Few instruments of greater power are at the disposal of the church and our colleges and universities, and yet how infrequently is the instrument used.

### Current History Notes

In a few days New York will become Bigger New York. Whether it will become Greater New York remains to be seen.

Leaders of the various factions of the Liberal party in Belgium have recently got together to discuss ways and means of successfully combating the growing power of Clericalism.

The Inter-State Commerce Commission, in its annual report just rendered, asks for supplementary legislation by Congress which shall endow it with the power that the courts deny inheres with it under its present lease of authority, a lease which Congress when it adopted it considered ample for the protection of the people, but which the Federal courts refuse so to construe.

A decision just rendered by the English Chancery Court in a suit brought by Henry Labouchère against the editor of a South African periodical, *The African Critic*, is one that is likely to be cited in coming years as

one of much importance. The court issued a perpetual injunction restraining the editor from ever publishing, as he threatened to do, letters written by Mr. Labouchère to the late G. A. Sala, Mr. Labouchère contending and the court affirming that no matter how the editor procured the letters written by Mr. Labouchère they were still the property of the latter and could not be published without his consent.

Renewed threats of revolution at home come to Spain just at a time when the revolt in the Philippines seems to have been suppressed. A dynamite bomb placed in the offices of our consul general in Havana last week was an unpleasant reminder of the hostility with which some Spaniards in Cuba view our efforts to be just to all parties in the struggle. The putting to death of one of General Blanco's most trusted lieutenants by the rebels because he had ventured to come to them with suggestions of capitulation indicates the temper with which the insurgents in the field look upon all propositions from Spain which fall short of recognition of Cuban independence. It may also cause a reaction against the Cubans in this country, for it seems to be unnecessary cruelty.

The National Board of Trade, in session in Washington last week, recorded its emphatic indorsement of the demand for consular and currency reform, its belief in the necessity of legislation which will permit pooling arrangements by railroads, and its conviction that the tariff should be determined and regulated by a permanent commission of experts and not by men who are none too enlightened themselves, and too often the easily manipulated agents of sectional or corporate interests. If the merchants and manufacturers who make up this and kindred organizations will only keep on a few years longer in their campaign of education, early in the next century we shall see our national as well as our municipal finances put on the same substantial basis that now underlies all successful private business.

The appellate division of the Supreme Court of New York State handed down a decision last week affirming the report of its special Rapid Transit Inquiry Commission, which commission reported favorably on the practicability of certain plans for the solving of New York city's transit problem. The fact that the confirmation is made dependent upon the commission finding a contractor who can give an indemnity bond of \$15,000,000 would seem to indicate that the city is not likely to witness the beginning of work immediately, nor can the contracts be awarded before Tammany comes into power, which bodes ill for both contractors and taxpayers. Massachusetts's Board of Railroad Commissioners has approved the lease of the West End Railway Co. to the Boston Elevated Railway Co., both parties having modified the conditions of the lease so as to meet the objections raised against it by the commissioners a fortnight ago.

Our present ambassador to England, Mr. John Hay, by a speech before the Omar Khayyam Society in London last week, established his right to be considered a scholar, critic and after-dinner speaker equal to any of his distinguished predecessors, not excepting Mr. Lowell. We have not the text of his remarks on that occasion and are trusting to the editorial comments of English journals. At the recent meeting of the Royal Society, however, he differentiated between the triumphs of war and the triumphs of science in a way that we think deserves to be quoted. He claims, and we think justly, that the results of science are all gain and no loss, while the triumphs of war are not brought about save by terrible losses to both sides. In diplomacy and trade it is seldom that both parties are satisfied and profit equally by the outcome, but scientific research brings pleasure and profit to the investigator and naught but blessings for all mankind.



## In and Around New York

### A Famous Church to Move

The Church of the Strangers decides to purchase the edifice of Central Congregational Church. Trustees of both societies have agreed upon the price, and the congregation of the late Dr. Deems, which has so long worshiped in Mercer Street, will go up town. The well-known church stands on ground belonging to the Sailors' Snug Harbor corporation, which maintains the home on Staten Island. Dr. Blackburn, the successor of Dr. Deems, left his Charleston church only after the Strangers had secured an extension of the Mercer Street lease for two years. At the end of that time a further extension of one year was secured. That year ends next May. The rental during all these years has been \$1,800 a year. The land has increased in value and the rental ought now to be \$8,000. This sum the Strangers cannot pay, and the trustees of the corporation, since they act for a charity, do not feel warranted in making a concession.

The Strangers congregation regards itself not a neighborhood one but a national one. Hence, it does not feel warranted in selecting a site outside of the heart of what may be called the travelers' New York. The Central Church is on Fifty-seventh Street, about midway between Eighth and Ninth Avenues. It is easily reached by elevated and surface lines and is central to the Strangers congregation, more than 100 of whom live above Ninety-fifth Street. Much talk is indulged in every time a down-town church in New York moves up town, but it was shown at the congregational meeting of the Church of the Strangers, just before the vote was taken, that there are in the down-town location surrounding the Mercer Street site seventy-eight churches, while within the same area limit surrounding the up-town Central Church there are but twenty-three churches. Indeed, the situation in this city is that most of the down-town section is better supplied with churches than up-town districts, particularly on the east side of Central Park. The old church in Mercer Street is to be used to the very end of the time limit, but services are also to be begun in Fifty-seventh Street, and an effort made to secure as members of the Church of the Strangers as many members of the Central Church and Sunday school as possible. The Central's name will be changed to The Deems Memorial Church of the Strangers. It is understood that the Strangers pay between eighty-five and one hundred thousand dollars for the Central edifice.

### Why the Central Church Sells

The Central Church was organized sixteen years ago by Dr. Lloyd. There were about forty members and they worshiped in a building at Madison Avenue and Forty-seventh Street. Ten years ago they purchased the present edifice from the Church of the Saviour, Universalist, whose pastor, Dr. Pullman, had just then gone to Lynn, Mass. The price was \$110,000 and a mortgage was given for half that sum. The society has been prosperous and except for the mortgage is out of debt. During the past three years Dr. Lloyd has been ill. Since last March he has been able to preach but six times, and some of those times were in the chapel because he felt unable to enter his pulpit. Careful consideration of the situation led pastor and people to conclude that a sale of the church is wisest at this time. Dr. Lloyd says he will take a rest of at least six months and perhaps one year. When he has recovered he says he will build another church or buy one.

### Holding Young Men

The Ariston League grew out of a club by that name which formerly contained only the young men of the Lewis Avenue Church, Brooklyn, but now admits all male contributing members of the congregation. Formerly the club met in the church parlors, the young men coming direct from their offices and dining in business suits at seven. Interest in-

creased, young men of the congregation joined and now, with the wider scope, a handsome three-story residence at 304 Lewis Avenue has been purchased and paid for. Dr. Kent preached a special sermon in recognition of the league on Sunday evening, and on the following evening the house was formally opened. There are camera, wheel and club rooms, and a care-taker lives on the top floor. On occasions the women societies of the church are to use the house. The league has 130 members.

### Covering Primary Ground

Dr. Behrends's half-hour talks upon great themes are attracting interest beyond the walls of the Central Church, Brooklyn. He began them on the second Sunday evening of the month, talking that night on What Is the Bible? Last Sunday evening his topic was Who Is God? and some of his succeeding subjects are to be: What Is Man? Why Did Christ Die? and Can I Be What I Ought to Be? Dr. Behrends's aim is to cover primary ground for not only the casual church attendant, but in a helpful way for regular worshippers. The same aim has recently been carried out in the same way by Dr. Pentecost with great success in Yonkers. He hired on his own account the principal place of amusement and announced a service for men. The hall has been filled every Sunday night for many weeks.

### Prefer Old Methods

When the general secretary of the Episcopal Board of Domestic and Foreign Missions died suddenly last summer from overwork a general opinion was heard that two men instead of one should be elected to succeed him. The advantages, real or fancied, of a lay business man for the office work were pointed out. Many favored for the field work Dr. Talbot, who has just been transferred from Wyoming and Idaho to central Pennsylvania. It was argued that none could know better than a missionary bishop the needs of mission work. The board has taken plenty of time to decide, and has finally thrown aside all suggested changes and chosen Dr. Edward S. Lines, rector of St. Paul's Church, New Haven. He was voted for in the convention that elected the present bishop coadjutor of Connecticut, and has long been recognized as one of the ablest men in the diocese. The funds annually handled amount to about \$450,000.

### Affording Some Exercise

The distinguished Unitarian divine whom Boston gave us last year is keeping a half-dozen ministers quite busy. Dr. Savage, both in his pulpit and in the newspapers, has been saying some things which Dr. Remensnyder, Dr. Stoddard and others feel bound to reply to. The result is a discussion about creeds that has taken a droll turn. Not one of these able divines appear to regard Dr. Savage in any other light than as one who stands sadly in need of information. With one accord they seem to have undertaken an educational task. To date the teachers number eight, the students one—and he from Boston. The assertion, made after a rather extended view, is warranted that Dr. Savage is coming to be regarded here as an imitator of a much greater, somewhat bolder, and far abler layman, whom thus to describe is to name.

## In and Around Chicago

### City Missions

The annual meeting of the Chicago City Missionary Society was held in the Union Park Church, where the meeting for the inauguration of its work was held. About 400 delegates from the churches and life members, in spite of inclement weather, sat down to a bountiful repast. At the public meeting following the social gathering half a dozen short, practical, ringing addresses were made. In the report there was mention of Deacon C. F. Gates, to whom the society owed so much in

its earlier years, and of others associated with him. The officers and directors were mostly re-elected, though a few vacancies were filled by the choice of such men as W. E. Hale, E. D. Redington and J. K. Harmon. A few items of interest from the report may be given: The expenditures last year were over \$30,000, the income was \$27,000. Pledges of \$2,000 to pay a debt of \$5,000 were made on condition that \$3,000 more be obtained by Jan. 1. Aid has been extended to forty fields. Four of them will hereafter care for themselves. As a result of this assistance there have been 765 additions to the churches, over 500 of them on confession of faith. Waveland Avenue Church received ninety-four, Douglass Park 80, Washington Park 50. A good many prominent persons attended the meeting who have not known much about the methods which the society has pursued, from whose expressed interest in it increased gifts may be confidently anticipated.

### An Interesting Sunday

There is always a good deal in a Chicago Sunday to attract a stranger, and this apart from fights in saloons, hold-ups and variety shows. Last Sunday the Salvation Army occupied a prominent place in the history of the day. At the Kennard Evangelical Church Mrs. Booth-Tucker spoke. The army was represented in three other prominent churches. Sunday evening a local captain was advanced to an "adjutancy," with words of encouragement from Commander Booth-Tucker. Monday evening there was a large audience in Central Music Hall to hear the commander explain his colonization scheme, and to respond to his appeals for aid in gifts and loans to the amount of over \$10,000. Sunday evening Dr. Noble's subject was President McKinley and His Mother, in the discussion of which he paid a glowing tribute to motherhood.

### Dr. J. H. Barrows

It is reported that the Kenwood Presbyterian Church of Chicago will erect a costly edifice in order to retain Dr. Barrows as pastor. There is room for another congregation in the vicinity of Forty-seventh Street and Drexel Boulevard. The friends of Dr. Barrows are anxious to keep him in Chicago. It is said that he has received a flattering and attractive invitation to New York, and that unless a building can be furnished him here he will be likely to accept it. New York can get on without Dr. Barrows better than Chicago, and he should be willing to stay in the city where for so long he has accomplished so much.

### Anti-Blacklisting

An association has been formed in Chicago to prevent "blacklisting." It is said that when a man is discharged by one railroad company it is almost impossible for him to obtain employment from another company. The decision of the Supreme Court of the State in the Ketcham case encourages discharged men to believe that blacklisting is illegal and that damages may be collected from companies who practice it. The movement for the present association originated among the men who took part in the strike of 1894. Membership in the association is rapidly increasing.

### Organized Labor Victorious

This time we score one for the bootblacks, newsboys and hotel porters, whose business has suffered a good deal from the provision by shoe stores to "shine" without cost shoes or boots which they have sold. The combination against the stores proved too strong. Bootblacks may pursue their occupation without competition on the part of shoe dealers.

### Olivet College

Dr. D. K. Pearsons has pledged Olivet College \$25,000 on condition of its friends raising \$75,000 within a year, and this, too, without canvassing in New England. Dr. Pearsons is fast setting our Congregational colleges on their feet and taking measures to stimulate men of wealth everywhere to imitate his example in giving.

Chicago, Dec. 18.

FRANKLIN.

## THE HOME

## A Christmas Guest

BY JULIA ZITELLA COCKE

Christmastide! Open the door!  
Often have I knocked before,  
Ofttime when the busy year  
Won thy willing heart and ear;  
Hushed today its strife and din,  
Open now and let me in!

Day my name and love hath blest,  
Am I not a welcome guest?  
All its joy I gave to thee,  
Wilt thou shut the door on me?  
More than love of kith or kin  
Mine to thee. O, let me in!

For thy sake the crown of thorn,  
Buffeting and bitter scorn,  
Pain of dark Gethsemane,  
Shameful cross and agony,  
Battling with the hosts of sin.  
Grant me guerdon, let me in!

Dost thou bid me to thy feast,  
Thousand-fold thy joy increased;  
Dost thou send me hence away,  
Think how in thy sorrow's day,  
Hoping, praying, peace to win,  
Thou shalt cry, "O, let me in!"

## Christmas Pictures

One evidence of the perennial freshness of the story of the Advent is the number of people who always gather before the pictures of the Madonna and Christ Child, the angels and shepherds, exhibited in the windows of the art stores at this season. These street groups are made up of all sorts and conditions of men. There are humble Roman Catholics, who cross themselves at sight of the Virgin; there are preoccupied business men, who stop in their brisk walk to linger a moment; merry, open-eyed children; young girls with dreamy eyes; hardened men and women of the world, who profess little belief in the incarnation but are attracted by the immortal works of art. It is for the most part a silent crowd. There is a momentary hush, as if entering a church, and a reverent expression on many faces which it is good to see in the midst of our sordid city life. Why should not the home take a suggestion from the art stores, and bring out from portfolios and dark corners pictures appropriate to the season? We know of a family where at Christmas are collected in one room all the pictures of the Madonna and the Nativity in the house, whether framed photographs or cheap magazine prints. The children in this household are not likely to grow up in ignorance of some of the great masterpieces.

## A Holiday Incident

It was a few days before Christmas. The streets were crowded with eager, pushing multitudes. Throngs of shoppers filled the stores or gathered in front of the dazzling displays in the shop windows. Among the persons intent on shopping or sight-seeing were a mother and two children. She had a tired, tense expression, and held each child by the wrist with a nervous grasp which was only tightened at every effort on its part to escape such uncomfortable bondage. No wonder the boy and girl were cross and sulky and rebellious. In a short time another woman with three children was seen on the same street, but in this case face and

manner reflected only happiness. The mother was calmly enjoying the holiday sights, though not without a watchful eye on the young ones, who ran merrily by her side or darted in and out among the passers-by like puppies following their master, but determined to see something of the world incidentally. At a crossing the mother collected her trio and saw them safely over, but the rest of the time they were allowed to pick their own way or gaze as long as they pleased into the fascinating windows. The little incident illustrates two types of parents and points its own moral of serenity for the mother and reasonable liberty for the child in every experience of life.

## The Message of Mary

BY FRANCES J. DYER

A close comparison of one of Raphael's Madonnas, let us say the Sistine, with even the best treatment of the subject by a modern artist leaves an impression that the present is not an age of devout feeling. The picture of the nineteenth century mother may be more excellent in technical workmanship, but it lacks that religious sentiment which is the crowning glory of Raphael's creation. It is not that motherhood is any less sweet and holy than in the olden time, but science has shorn it of mystery and many poetic illusions. As a result motherhood today is represented chiefly in two ways—either in naturalistic or decorative fashion.

The scientific and judicial temper of mind affects all our modern life, and it were well if at Christmastide we women could dwell more in thought in the valley of Nazareth, listening to the message of Mary as it comes to us across the centuries. There are many wonderful things which we can imagine the mother of our Lord saying to us, her sisters, in this busy, stirring, practical age. We are quite sure that all the tender sentiments concerning childhood which poets have sung and artists painted ever since the Christ Child came would be echoed anew by her. We cannot doubt that motherhood, as revealed by her, would seem more than ever the apotheosis of a woman's life. But there are homes in which the music of children's voices is never heard, lives that are barren of the joys "which the marriage vow and ring inclose." Must such as they, on this account, miss something of melody in the Christmas symphony, or is there a universal note from the heart of the maiden mother that may reach the soul of the universal woman and set in vibration the holiest impulses of her being?

O, not alone because his name is Christ,  
O, not alone because Judea waits  
This man-child for her king, the star stands still.  
Its glory reinstates,  
Beyond humiliation's utmost ill,  
On peerless throne, which she alone can fill,  
Each earthly woman.

And because of this honor placed upon us by the coming of her child, does not Mary call upon us to follow his footsteps and her own in paths of sublime self-renunciation? Is not this the essence of the message which we may hear from her lips if we listen in the spirit pictured on the faces of the lovely, old-time Madonnas? At first, this word self-renunciation may sound like a discordant note at a time when the joy bells are ringing the

wide world over. But a little pondering of these things in our heart will lead to heights of spiritual vision where the thought of sacrifice, the actual offering of one's self, one's time, gifts, influence, and love constitute the very rapture of Christmas. Mary's life was summed up in the words of a great poet: "To live, to suffer and to be forgotten, that is woman's *saga*." From the moment of the birth of her Son she recedes into obscurity and she disappears wholly from history soon after the ascension. At Bethlehem it was the Child and not the mother who was worshiped. At Nazareth she was hidden in the seclusion of a simple home. At Cana came the hour when she renounced her maternal rights in him. From the time of the first miracle her Son belonged to the world and not to herself. At Calvary was the supreme surrender.

Mothers the world over are familiar with these forms of self-abnegation. Their feet go down rejoicingly into the valley of the shadow of death in order to give life. Their hands never tire of ministries that fit their children, by and by, to go forth into the world, perhaps for a life-long separation. But the motherless wives who yearn for children, even at the cost of suffering and subsequent parting, go a step further in their sacrifice. And often the high, lonely level of absolute renunciation is reached by those who yield home itself, with all which the sacred word implies, for the sake of a larger service to humanity. So to all classes of women Mary has a message of strength and inspiration. The blessedness of her life was not altogether in being the mother of our Lord, but in its power to embody, to an unusual degree, the divine principle of perfect self-sacrifice. The humblest woman on God's earth today may emulate her in this respect, and her every Christmas token may be consecrated by making it an expression of the love that beareth, believeth, hopeth and endureth all things.

An eminent Scotch preacher, commenting upon this phase of Mary's character, says: "Her departure made no noise in the world, but that is the fate of the loveliest and noblest lives the world has ever known. To be contented, if such be God's will, with a life of humble tasks and simple joys, to do good day by day without supposing that we earn thereby either praises or reward—O, these are more difficult things than they appear, harder almost than the soldier's heroism or the martyr's sacrifice. But in this life which is content to love, to suffer and be forgotten is the secret of a great peace and infinite blessedness. Such was the life of Mary, such was her supreme blessedness."

## The Child of Heaven

We saw thee in thy balmy nest,  
Young dawn of our eternal day!  
We saw thine eyes break from the east,  
And chase the trembling shades away.  
We saw thee, and we blest the night;  
We saw thee by thine own sweet light.

Welcome all wonders in one sight!  
Eternity shut in a span!  
Summer in winter, day in night!  
Heaven in earth, and God in man!  
Great little one, whose all-embracing birth  
Lifts earth to heaven, stoops heaven to earth.  
—Richard Crashaw (1637-1650).



## The Oratorio of The Messiah

BY HELEN M. NORTH



thought on Handel, the man of genius who wrote this oratorio of The Messiah.

As a child George Frederic Handel, born in Germany in 1685, longed to study music,

Whenever the grand Hallelujah Chorus peals forth from organ or choir, or the Easter anthem is hushed while the soprano sings "I know that my Redeemer liveth," every lover of real music should bestow a grateful

duced through the great pipes. After service he crept back to the organ, climbed to the high seat, and, to his boundless delight, found that he, too, could fill the chapel with melody. The duke heard it, learned the boy's story and induced his father to let the cathedral organist give lessons to the young genius, whose future, he believed, would be a credit to Germany.

Now followed years of success. At nine Handel composed music and became skilled in the use of violin, harpsichord and hautboy. He studied in Berlin and in Italy, and was appointed chapel master in the court of the elector of Hanover, a post which he received gladly and held for many years. At twenty he composed Almira, the first of a long series of popular operas. In 1710 Handel strayed over

the oratorio is that of a tenor solo in the sweet melody, "Comfort ye, comfort ye, comfort ye my people." The most familiar and delightful airs of the oratorio are, "O, thou that tellest good tidings to Zion," "Rejoice greatly," "He shall feed his flock," that sorrowful melody, "He was despised," and "I know that my Redeemer liveth." The great choruses are the well-known Hallelujah, "All we like sheep," "For unto us a child is born," "Lift up your heads" and "Behold the Lamb of God" and "Worthy is the Lamb." The Pastoral Symphony, played by stringed instruments alone just before the announcement of the birth of Christ by the angels, is a marvelous composition, so sweet and calm and gentle that we seem to be on the Pales-



FACSIMILE (REDUCED) OF A PAGE OF THE AUTOGRAPH SCORE OF HANDEL'S MESSIAH

but his father determined that he should never depend on an accomplishment for his living. No musical instruments were allowed in the house, and the boy was not permitted to attend the public schools or the church (so his biographers say) lest his evident fondness for music should be encouraged. But in some way he contrived to get possession of a dumb spinet, and while the family were asleep he would pick out the notes and soon learned to play simple airs on the muffled keys. But he had heard of that wonderful instrument, the organ, and knew that there was a fine one in the duke's chapel. With difficulty he made his way to the palace, and, creeping into the dim chapel during service, listened with swelling heart to the harmonies which the organist pro-

duced through the great pipes. After service he crept back to the organ, climbed to the high seat, and, to his boundless delight, found that he, too, could fill the chapel with melody. The duke heard it, learned the boy's story and induced his father to let the cathedral organist give lessons to the young genius, whose future, he believed, would be a credit to Germany.

Most of us are familiar with the plan of this wonderful oratorio. It is arranged in three parts. The first expresses a sad world-longing for a Saviour, with a prophecy of his coming, and concludes with the announcement of his birth; the second shows the sufferings, death and exaltation of the Messiah; while the subjects of the third are chiefly the immortality of man and his final victory over sin and death. The first voice heard in

tine hills among the shepherds and their flock, while brilliant stars are watching in the silent heavens.

The original manuscript of The Messiah is owned by Queen Victoria, and is kept in Buckingham Palace. On the first page Handel wrote, "Begun, 22nd August, 1741," and on the last, "Fine dell' oratorio, September 14, 1741. G. F. Handel." "While I was writing it," says Handel, "I did think I did see all heaven before me and the great God himself." His friends testified that while composing the music the great master was frequently in tears, and as he produced that wonderfully pathetic music, "He was despised," he sobbed like a child, "his tears mingling with the ink as he wrote." And what he saw and felt he has made us



to see and feel as we listen to the grand strains. No service of prayer or praise, or carefully studied sermon can surpass, in devotional power, a rendering of The Messiah, in which musicians and listeners follow the thought devoutly. The central doctrine of the Bible is presented in Bible words with the aid of the choicest music.

The first performance of the oratorio took place in Dublin for the benefit of three local charities. Critics said that it far surpassed anything of this nature that had been performed "in this or any other kingdom. Words are wanting to express the exquisite delight it afforded to the admiring, crowded audience. The sublime, the grand, the tender, adapted to the most elevated, majestic and moving strains, conspired to transport and charm the ravished heart and ear." The pathetic solo, "He was despised," was rendered by Mrs. Cibber in a manner so touching that Handel confessed that it was with difficulty that he could retain his composure, and Dr. Delany, a friend of Swift, exclaimed, "Woman, for this be all thy sins forgiven."

When the oratorio was first rendered at Covent Garden in London, before a great audience, including George II., the king was so overwhelmed at the majesty of the Hallelujah Chorus, that, at the phrase, "For the Lord God Omnipotent reigneth," he rose to his feet, and the audience with one accord followed his example and remained standing until the last note of the chorus was finished. This custom has ever since been observed in England and often in this country.

Many notable performances of The Messiah have been given, one of the most famous being at the Handel Commemoration in Westminster Abbey in 1784, when an orchestra composed of 242 pieces, including over a hundred violins and a chorus of 267 persons, rendered the music. A chronicler of the day says that during the Hallelujah Chorus "the orchestra seemed to ascend into the clouds and unite with the saints and martyrs represented on the painted glass in the great west window, which had all the appearance of a continuation of the orchestra." Hundreds of choirs in England and America repeat the sublime music at Christmastide. During Handel's lifetime it was presented thirty-four times and always for charity. Jenny Lind gained some of her greatest successes in singing the noble airs of The Messiah.

This oratorio, written when Handel was fifty-six years of age, represents his best and highest powers. No other has replaced it in the affections of the people, though the master lived eighteen years longer and wrote in all nineteen oratorios. He became blind in the midst of his work, and in his later years seldom left home. The great composer died, as he had wished, on the evening of Good Friday (though this date is disputed), "In the hope," as he had been heard to say, "of meeting his good God, his sweet Lord and Saviour, on the day of his resurrection." Over 3,000 people attended his funeral at Westminster Abbey. A fine monument by Roubiliac was erected to his memory in the great cathedral which often resounds to his music, and on the table represented by his side is a scroll of

music, partly finished, with the words plainly seen, "I know that my Redeemer liveth."

### On Christmas Day

BY BERTHA GERNEAUX DAVIS

Boughs of evergreen and flashing holly,  
Chime of Christmas bells upon the air,  
Flying feet and little children's voices  
Making joyful music everywhere.

Laughing mothers draw their children closer,  
But my heart is leaning out to you,  
Smileless ones, who hark to childish music  
Only in your wistful fancy, who

Sit today with eyes too blurred for seeing  
How the scarlet holly clusters glow,  
With your souls too yearningly outreaching  
For the ones who just a year ago

Made your world seem golden with their  
laughter.

Everything is changed now—gray and dim;  
Just last year you told the Christ Child's  
story,

Now they spend their Christmas Day with  
him.

And because his love is very tender,  
And the little ones are far away  
From the mothers wont to make so blissful  
All the flying hours of Christmas Day,

I have fancied that he draws them closely  
To his side, some gift, a sweet surprise,  
Softly slipping in their childish fingers  
While he smiles into their shining eyes.

### The Christmas Stockings and the Christ Child

BY ALLEN CHESTERFIELD

The clock on the mantel had just struck eleven, and there was only a bit of a blaze left in the fireplace. It shed light enough, however, to reveal a daintily furnished living-room, and to make particularly distinct two stockings and a picture. The stockings earlier in the evening had been fastened by the Girl and the Boy of the house to the mantelpiece. The picture had always hung just where it was ever since the house became a home. It was the face of the Christ Child, by Hoffman, enlarged from the famous scene in the temple. The hour was drawing near when Santa Claus would be abroad in the land and when elves and fairies would be out on their pretty errands, and so was it to be wondered at that even the stockings themselves began to talk?

The Red Stocking began it. "It's a great night for us stockings, isn't it?"

"Yes," replied the Blue Stocking, "there's one night in the year when they don't throw us down regardless of where we fall. They treat us tonight as well as they do their hats and coats and dresses."

"Well, it's only fair," rejoined the Red Stocking, "that once a year we should get a little attention. Most of the time the shoes cover us up and nobody thinks of saying nice things about us as they do about the hair ribbons and the neckties."

"They seem to forget," went on the Blue Stocking, "all the trotting we do in the course of a year. Why the Boy-Who-Wears-Me is on the go all the time. Even in Sunday school he can't keep his legs still."

"I don't mind that so much," said the Red Stocking. "But it's the getting wet that makes me grow old prematurely. I don't object to the weekly scrub, but it's

being suddenly plunged into a mud puddle or a snowbank that uses me up."

"Pshaw, that isn't half so bad," rejoined the Blue Stocking, "as it is to have to be mended every week or two. My! how the needle did go clear through me last Saturday night. It was no use struggling against the firm hand of the mistress of the house, for I knew all the time I should be worsted."

The Red Stocking calmly ignored the wretched pun and began to wander in the fields of fancy. "I wonder," it said, musingly, "how it would seem to be something else than a stocking. Wouldn't it be fun to be a skating cap or a glove or a furry little ulster coat? I suppose we'll never know, for we've got to be stockings all our lives."

"Well, anyway," returned the Blue Stocking, "they can't keep Christmas without us."

"No," interposed a new voice from somewhere in the shadows, "they can't keep Christmas without us."

Both the stockings were startled and it took them several minutes to decide whence the voice came, but the only face in sight being that of the Christ Child, and the expression upon it being so pleasant, the Red Stocking ventured to say very timidly, "Please, who are you?"

"I'm the person whose birthday you celebrate on Christmas," came the answer, "and it's a great night for me as well as for you. You see people don't pay very much attention to me the rest of the year. I suppose the reason is that the little children who live here are busy all the day. They have their lessons to get, and marbles and hoops to play with in the summer, and sleds and skates in the winter, and dolls and blocks all the year through, and a party to attend now and then, and once in a while they are taken to the Zoo or the park, and so I suppose they haven't much time to look at me. But I'm here all the time, and I keep smiling down at them, sure at least that when Christmas comes around I shall get some notice."

This reply introduced the Christ Child so favorably to the stockings that they were both disposed to pursue the conversation.

"Perhaps you can tell us, dear Christ Child," began the Blue Stocking, "what is the use of all our trotting. We've been talking it over and we can't see what it amounts to."

"Some of it," replied the Christ Child, "counts for little and some of it is still worse than that, even, for when the Boy-Who-Wears-You, Blue Stocking, tried to kick his nurse the other day he was wearing you out and at the same time wasting his own good temper; and when the Girl-Who-Wears-You, Red Stocking, slipped out of the back gate yesterday and ran away she not only gave you a wetting when her foot went through the thin ice on top of a mud puddle, but she had a real uncomfortable feeling in her heart all the time because she knew she was disobeying her mother. But there are other times," continued the Christ Child, "when your trotting counts for a good deal. Almost every day the Boy-Who-Wears-You goes on some errand for his mother. He saves her a great many steps and he carries good things to poor people. And when the Girl-Who-Wears-You dances down the

front walk to meet her father he forgets all his business troubles. You ought to be very thankful, both of you funny little stockings, that you can so often be used in a way that helps to make others happy."

"But there was a long time last winter," interposed Red Stocking, "when I lay in the drawer week after week. Why was that, please?"

"That was the time," answered the Christ Child, "when the Girl-Who-Wears-You was so very sick that she had the doctor twice a day, and her father and mother went around the house with weary, anxious faces until the crisis passed and she began to get better. But it was still many days before she could put you on again, and she became impatient waiting for the time when she could go out of doors. One day, when she was very cross, her mother happened to think of bringing me up to the sickroom, where I could hang on the wall and look down on the little girl as she tossed so restlessly in her bed. And they said that as she looked back at me day after day, and as we came to know each other better, she began to talk more kindly to her nurse, and those who saw her said, 'How sweet and gentle she is growing!'"

Interesting as all this was to the Red Stocking, the Blue Stocking evidently wanted to talk about something else, so he put in this rather surprising question, "How many stockings are there in the world, anyway?"

"Hundreds and thousands and millions of them, of all lengths and colors and material. Not all of them are as clean and whole and handsome as you two are. Some of them are very much patched and some are full of holes. But the curious thing is that even with this great supply there are more children in the world than there are stockings. I know some little children who have to lie in bed these cold days because they have no stockings to protect them and if they are brave enough to get up at all they keep as near the fire as they can. Santa Claus has hard work finding these children. To reach them he has to go through narrow alleys and up dark and rickety stairs, and the fat, jolly old saint with his big pack of toys can hardly squeeze himself through. So some of these children have never in all their lives had a visit from him; and I don't think I shall ever be quite happy," added the Christ child in a lower tone, "until every little boy and every little girl in the world have something of the Christmas joy in their hearts."

"I don't think we quite understand," said the Red Stocking, "just what Christmas is, anyway, what it's all for and why we are hung up, and why people go around wishing one another a merry Christmas, and why they have the big dinners, and why everybody then seems to be happier and more thoughtful of everybody else than they usually are."

The Christ Child waited a moment before he answered this question, and as he waited the far-away, heavenly look in his eyes seemed clearer than ever in the growing gloom of the room, and when he spoke it was as if he were telling a secret of his own heart. "Once a year," he said, "God takes this way of showing people that the world is brimming over with love, and they, because he first shows them how, make known to one another

the love which he puts in their hearts. Christmas is what keeps love alive in the world and brings God near to men."

The words were hardly spoken when a horn tooted outside, and a moment later the clock tinkled twelve times. By this time the fire had burned very low, and there was in the air that strange combination of hush and expectancy which experienced stockings know always precedes the coming of Santa Claus.

"I guess we can't talk any more," said the Blue Stocking, "for we've got to get ready to be filled up with the things Santa Claus brings. But we are very much obliged to you, Christ Child, for all you have told us. We are ever so thankful that whatever they may think of us the rest of the year they can't keep Christmas without us."

"Yes," echoed the Christ Child, and his voice was more tender than ever, "they can't keep Christmas without us, and what is best of all they can't live without us." And the radiance on his face grew brighter as the firelight died away.

### A Real Santa Claus With Live Reindeer

*The Work at Home* quotes a part of a letter from Dr. Sheldon Jackson, written from the Reindeer Station, not far from the A. M. A. mission at Cape Prince of Wales, in which he tells this story of how a live Santa Claus made a midnight visit with a team of reindeer in the far north:

I told the children about Santa Claus, asking them to tie their fur stockings up near their beds, as he was coming to visit them for the first time and would remember every child.

I made up a lot of little bags out of empty flour sacks, and into each one put eight cubes of white sugar, about a dozen pieces of dried apples and a dozen raisins—not a very appropriate assortment for a Christmas present for a white child, but it was the best we had, and I found afterwards the selection was much appreciated by the little Eskimo. Although our supplies were very limited, I concluded to take enough from such as we had and give each family the same assortment. It was made up of a tin can filled with flour, eight navy biscuits, one pint of rice, one-half pound of sugar and one-third pound of tea.

There are ten houses in the village, and about 100 persons all told. The supplies above enumerated were made up into ten packages. I had the herders harness one of our deer teams to a sled, and at twelve o'clock started with four natives for the village, a half mile west of the station. When we reached the first house I took a flash-light view of the deer, standing just by the little skin window, through which a faint gleam of light was thrown from the oil lamp burning below.

It occurred to me that perhaps this was the first time in the history of civilization that a live Santa Claus made his visit upon an errand of mercy with a team of reindeer, and that the Eskimo were the first actually to experience what throughout Christendom is only a myth.

It became necessary to dig away the frost from one corner of the window in order to get the packages through, and in nearly every instance the operation alarmed those below, when a package was immediately dropped down and they became quiet. I peeped through their little skin windows and saw them dancing around in high glee, old and young, and expressing their thankfulness for the many good things received, the like of which they had never before eaten. The hour I spent in this service was one of supreme delight, for the little handful of food I distributed made the bright eyes of one hundred people glisten with happiness.

### Closet and Altar

*Be not afraid, neither doubt, for God is your guide.*

Though Christ a thousand times in Bethlehem be born,  
If he's not born in thee thy heart is still forlorn.

—Angelus Silesius.

The incarnation was an act of sacrifice so patent and so brilliant that it has arrested every mind. It was sacrifice unto the lowest and therefore life in the highest, an outburst and climax of life. But creation is also sacrifice, since it is God giving himself, and Providence is sacrifice, since it is God revealing himself. Grace is sacrifice, since it is God girding himself and serving. With God, as Jesus declares him, life is an eternal procession of gifts, a costly outpouring of himself, an unwearied suffering of love.—John Watson.

For to him whose prayer is pure  
Every morn is Christmas morn;  
In his heart he may be sure  
Day by day the Lord is born.

—Thomas Miller.

To us also the Christ has been given. To us also the message of the angels has been made known. To us also the sign of the Saviour has been fulfilled. Happy are we—then only happy—if we keep all these things and ponder them in our hearts.—Canon Westcott.

The advent is the eternal approach of God to the human soul.—Dr. S. E. Herrick.

Love came down at Christmas,  
Love all lovely, love divine;  
Love was born at Christmas  
Star and angels gave the sign

Love shall be our token,  
Love be yours, and love be mine,  
Love to God and all men,  
Love the universal sign.

—C. G. Rossetti.

© God, who hast so loved the world as to give thine only Son for its redemption, grant us joyful hearts as we approach the Advent time. With angels and spirits of thy saints in glory, we bow before thy throne, © Christ, remembering with thanksgiving that thou wast once a child in Bethlehem. Thou, too, hast entered by the gates of birth into the mystery of our humanity. By an infant's weakness and the obedience of a son thou hast laid hold upon our mortal life. Thou hast shared its pains and sorrows, its labor and repose. Thou hast known the rest of friendship and the bitterness of misunderstanding. By the fellowship of mother's love in Bethlehem and father's care in Egypt, thy boyhood in the fields of Nazareth, thy banding of the workman's tools and wages, thou hast made thyself our brother. As we bring gifts to others whom thou hast given us for love and care, we offer thee our heart's thanksgiving and the service of our lives. Our richest gifts are thine. Help us to minister in loving kindness to thy brothers on the earth, to walk with thee in daily cheerfulness, to wait thy purpose with assurance of a childlike faith. Let thy peace be multiplied upon the earth and thy will accomplished in the affairs of men. Amen.



## The Conversation Corner

CHRISTMAS reminds us of Gabriel Pomiuk. Last year at this time the Corner printed a picture of him and his first letter, dictated to Dr. Grenfell, and since then two different letters which described his Christmas at the shore hospital. It was a new and beautiful festival to him and no doubt he looked forward to this week, with its gladness and songs and gifts from other lands.

While you were reading the account of Pomiuk's death in the Corner of Nov. 25, we were having a delightful "Thanksgiving" visit from "Sister Williams," his faithful nurse, whom you see sitting beside his cot in the picture. After eighteen months of continuous service in Labrador, she was on her way to her home in England. This, you will be interested to know, is on the Isle of Thanet in Kent, on the east coast, a place almost sacred in English history, because it was there that our ancestors, the Angles, away back in 449, landed and began their settlement and rule in the mother country. There, too, in 597, Augustine landed, bringing from Rome the glad tidings of Christ and erecting at Canterbury, near by, a Christian church, and a monastery for the training of missionaries for pagan England. We hope that on this isle, exactly thirteen hundred years later, our young missionary—returning from teaching Christ to members of a heathen tribe who, although in English territory, never in all these centuries had heard of him before—will also safely land, despite the terrible Goodwin Sands just off the coast!

Miss Williams, who had been trained in London Hospital, joined the Deep Sea Mission in Labrador in 1893. Pomiuk was placed in her charge at Indian Harbour Hospital soon after Dr. Grenfell found him in the summer of 1895. She had, of course, much to tell us about him and his gradual development into a happy, loving, winsome Christian boy. He had his struggle with selfishness—as perhaps most other children have in lands south of Labrador—and he conquered. The test came on the day after last Christmas, when "Sister" flung in upon his cot a candy-cane, saying, "There is a sweet walking-stick for you, Gabriel," and immediately went out. In her room, the other side of the partition, she heard low but earnest conversation between the two boys. When she went in, she saw the "sweet walking-stick" broken in two. On inquiry about it, Gabriel said that he had thrown half of it over to Tommy's cot and that Tommy had thrown it back. "But," she said, "I gave it to you." "Yes," said the little cripple, "but I did not want to be selfish. I wanted Tommy to have half of it, but he says it belongs to me." Then she explained it to both—that she had hoped that Gabriel would of his own accord share his precious gift with the other. He had learned the lesson, and afterwards continued to practice it.

Last winter, spent with Sister Williams at the southern hospital at Battle Harbour, he gained strength and began to use

his crutches readily. When spring allowed him to get out of the house and walk upon the platform, he looked around and exclaimed, "Oh! Oh! Oh!" He was in a new world! He learned to read and, as we have seen, to write letters. He had begun to draw and to paint in a remarkable way. His eye was very true. He sent me last spring a *facsimile* of my autograph and address, which was so exact that I thought at first he had traced it. In answer to a question I had written him about the Eskimo Village at Chicago, he drew from memory a picture of its cabins in their exact order. In 1896 he wrote: "Me make little komatik for you next year, I suppose." In 1897, when there was opportunity to send it direct to Boston, he hastened to fulfill his promise, adding a pair of snow shoes, made out of

mine," which at one time he applied to the position of the cots in the ward—"Tommy in *that* corner, me in *my* corner, you in your room in *your* corner!"

But Gabriel's corner was not really "schmall." His "little candle" had shined over two continents! It is beautiful to think that Christ accepted this little disciple and made his short life on a small, barren isle in the frozen North so useful. Many a person of wealth and position in England or America has done less for the Master in a long life than this humble boy in his two years of opportunity.

It is beautiful, too, now that he has gone from his "small corner" and from ours, that we can think of him as *still living*. Of last Christmas he wrote, "Tommy and me learn, There is a better world, they say." He *knows* now, for he

lives in Christ's own home. Does he not have the "new name" of *Gabriel* still, and "with the angels stand"? Cannot we think of him as making music, not with an "auto-harp," but with one of "the harps of God"? Certainly God has answered his little evening prayer,

Take me when I die to heavens,  
Happy there with Thee to dwell!

We can have a Christmas lesson from Gabriel. We cannot only be merry like him, but, like him, make all around us happy. We can share our gifts with others who have less than we. We can learn to pray, to be patient, to be unselfish. In the longer years that will almost certainly be ours we can try to be useful, as he was in his little time. We can "do something for somebody else," and that, done "in His name" and with loving hearts, will please the Lord of Christmas.

I have not room for all the letters received since the notice of Gabriel's death. The paper was scarcely printed before this came from a lady in New York State:

Have just read the beautiful story of Gabriel Pomiuk in the Corner. Yes, keep Tommy in the "Gabriel-Pomiuk Memorial Cot." Although we shall never have quite so unique and interesting a character in it, yet many a little waif in the cold North may need its comfort and care. Inclosed find —. My Thanksgiving dinner will be sweeter if I can share a bit with the "Corner Cot."

BRIDGEPORT, CT.

Dear Mr. Martin: You cannot think how sad it made me as papa read to Elsie and me—Elsie is my sister—that Pomiuk was dead. I could have cried. I meant to send some money to Pomiuk, but I was not in time. I am very sorry. . . .

HELEN S.

I hope there is room to say that I have prepared a souvenir of Gabriel (being a large page of pictures suitable for framing or scrapping), which I will send in a pasteboard roll for ten cents and a two-cent stamp. It includes the komatik, Dr. Grenfell's and Sister Williams's pictures, and Gabriel's "Good by, everybody." The proceeds go to the Memorial Cot Fund. Contributors to this, if they will give their address—as *sometimes they do not*—will get our new receipt, with pictures of Gabriel and of his sledge.

Mr. Martin



bits of birch and of thread Miss Williams had previously given him, so that early in September he placed it eagerly in the messenger's hands.

He was very fond of music, and learned to sing and to play, as well as to repeat, simple hymns. On his first coming to the hospital, Sister Williams taught him the evening prayer, "Jesus, tender Shepherd, hear me," the last verse of which he always said thus:

Let my sins be all forgiven;  
Bless the friends I love so well;  
Take me when I die to heavens;  
Happy there with Thee to dwell.

Returning from England in the summer of 1896, she found Elsie and Tommy, the other two little cripples in the hospital, using the same hymn—Pomiuk had taught it to them! It was little Elsie's last hymn a year ago this fall, as Gabriel wrote us: "Poor little Elsie very fast gone to Father in Heaven. Nice singing in the night. Elsie gone in the morning." His other favorites, as you know, were "takpanele" and "little candle." Miss Williams quotes his pronunciation of the latter: "You in your *schmall* corner, I in

## The Babe of Bethlehem

By Estelle M. Hurl

Although we have no reason to suppose that the infant Jesus differed in any way as to outward appearance from other children, various strange circumstances of his infancy pointed to some mystery in his origin and character. While still a tender babe in his mother's arms he was three times the object of such devotion as was never before or since accorded a little child.

The first of these occasions was on the very night of his birth, when a company of shepherds made their way to the manger where he lay. They had been watching their flocks in the fields over night when suddenly a wonderful vision of angels appeared to them announcing the birth of a "Saviour, which is Christ the Lord." They had always been taught to look for the coming of the Messiah, and they made no doubt that their hopes were now fulfilled. Guided by the angel's description they hastened to Bethlehem to find the divine babe of prophecy. The rudeness of the surroundings were no obstacle to their faith. Rather they served to strengthen it, because all was exactly as the angel had told them. So they came into the humble place with reverence, and left it "glorifying and praising God."

Their visit is a favorite subject in Christian art, and in every land where the story is told pictures may be found to illustrate it. The most famous of these is probably Correggio's *Notte* of the Dresden Gallery. No one can stand in the presence of this great painting untouched by its beauty or unawed by the mysterious white light emanating from the babe. Though Correggio did not originate the idea of making the child the source of illumination, his handling is entirely unique, and has been at once the inspiration and despair of his admirers. Many have sought to imitate his matchless work, and there is a host of beautiful pictures recalling this model which have many other merits on their own account.

One such is by Gaspard de Craeyer in the Brussels Museum. In the center lies the babe fast asleep. The mother bends over from the rear, lifting softly the coverlid to show him to the group of shepherds clustered at the left. One carries in his arms a little lamb; another kneels devoutly in front; one presses eagerly from behind, his eyes fixed on the infant Messiah; two others seem scarcely more

than boys, with sweet young faces full of earnestness. A choir of cherubs floats above on light clouds, and Joseph, standing by the ox and ass on the other side, looks up wonderingly at the angelic apparition. The light from the babe irradiates the whole dim place with strange, unearthly glory. Such was a Flemish painter's conception of the scene in the seventeenth century, and the picture is in perfect keeping and truest harmony

mal "presentation," or consecration, to the Lord in the temple at Jerusalem. There was present in the temple at the time an aged man of great piety, named Simeon. By a sudden inspiration from the Holy Ghost he recognized the infant as the Lord's Christ, and, taking him in his arms, blessed God for the privilege of seeing his salvation. Jew though he was, he had a vision of a wider and grander redemption than that of his own nation,

and hailed the Saviour as "a light to lighten the Gentiles." He was presently joined by "one Anna, a prophetess," who likewise thanked God for the revelation and proclaimed the new-born Christ to all who were looking for redemption.

The ceremony, which in any case would have been impressive, received a new significance from this strange occurrence, becoming one of the great representative events in the life of our Lord. As such it has been a very prominent subject of art included in every serial treatment of Christ's life, and also appearing often as an altarpiece. When it is treated in a historical manner, we have an imposing scene in the interior of a temple, with a number of figures making up the composition. Such is the fresco by Luini at Saronno, and such, too, the painting by Rembrandt at The Hague, one of the most beautiful works of the Dutch master.

As an altarpiece the subject is handled in a more ideal and devotional style, containing only the few figures necessary to the story. Carpaccio's Presentation in the Venice Academy comes to mind at once as a celebrated and beautiful example. One could multiply instances from almost every art school of Europe. Nowhere, perhaps, shall we find more truly admirable pictures than in the work



GASPARD DE CRAEYER—Brussels Museum

with the simple poetic beauty of the inspired gospel record and narrative.

The shepherds' account of their vision and visit to Bethlehem was naturally a matter of great amazement to all who heard it. What manner of babe might he be who was greeted at his birth as the long-expected Messiah of Israel? Mary alone understood the real meaning of it all, and as she pondered these things in her heart another strange event transpired, which seemed a fitting sequel to the first. This was when the babe was a little over a month old, and was brought, according to the Jewish custom, for for

of Borgognone. This too little known painter was one of the choice spirits of the Lombard school, a man of so pious a nature that he has often been likened to the saintly monk painter, Fra Angelico of Florence. In the works of both breathes the same devout religious feeling.

Borgognone more than once painted the Presentation, the most accessible picture being in the Louvre Gallery at Paris. It is from this painting that the reproduction for our cover picture is made. Simeon is here a noble old man, with a fine, strong face and a look of lofty devotion to God. He is in the act of returning the



babe to Mary, who stands directly opposite. The child stretches out his arms to his mother, turning a wistful little face to her, as if already weary with the great burden he is to carry and longing for her gentle comfort. We are impressed with the delicate spirituality of the faces, the tranquil dignity of the figures, the rich decorations of the background and the solemn, sacramental character of the scene.

The presentation being over, not many months passed before the Babe of Bethlehem was again the recipient of a mysterious visit from strangers. Some men, reported to be Eastern sages, appeared one day in the town seeking the newborn "King of the Jews." They had no trouble in finding him, for they were led by a wonderful star, which went before them and finally stood over the place where the young child lay. Rejoicing in the successful termination of their journey, they fell down and worshiped the babe, presenting him with gifts of gold and frankincense and myrrh.

This incident doubtless seemed even more wonderful to Mary's Jewish neighbors than the previous evidences of the child's superiority. There was something in the visit of these strangers from a strange land to arouse curiosity and stimulate the imagination, and as the story passed from mouth to mouth it added many romantic details. In the centuries following the apostolic age tradition exalted the wise men to the rank of kings and enlarged upon the extent and magnificence of their retinue. In this elaborate form the painters of the fifteenth century fairly reveled in the artistic qualities of the subject. In the Umbrian School there is the splendid example by Gentile da Fabriano, and in the Florentine, the famous work of Benozzo Gozzoli covering the walls of the Riccardi Chapel.

Ghirlandajo of Florence is the painter of the Adoration of the Magi *par excellence*. It is precisely the subject best adapted to his style of work, and he repeated it frequently. Here he found ample opportunity for his love of display,

and here also he could introduce with good effect his characteristic landscape backgrounds, so quaintly combining the towers and bridges of the Tuscan towns along his own river Arno. The picture from which our illustration is taken is in the Pitti Gallery at Florence. The Virgin mother sits in the center under the shelter of a slenderly built "pent-house," holding her child on her lap and bending over him with pretty, girlish tenderness. The oldest of the kings kneels at her feet, stooping to kiss the foot of the Holy Child, who with grave dignity raises his little hand with the formal gesture of benediction. The king next in age, his head bared like that of the first, kneels at the other side awaiting his turn. The

which had long been looking for the Saviour. The magi stand for the Gentiles, ever searching after the unknown God. Simeon is a connecting link between the two. Sharing with the shepherds the Jewish loyalty to a national Messiah, he yet prophesied for the Redeemer a larger following, of which the wise men were the first representatives. He had called the Babe "a light to lighten the Gentiles," and behold the Gentiles were already on their way to him, guided by the divine light of a star.

Thus by diverse methods does God make known his ways to the children of men. Sometimes it is by an angel voice speaking out of the open heavens, again it is by the still, small voice within, and

still again it is by the brilliant light of a guiding star. Whatever the voice may be and wherever the summons comes the leading is always to the same sacred spot, at the feet of the Babe of Bethlehem.

The shepherds went back to their sheep. They had seen their only angels. The next night, the next year, brought no more. They talked all their lives about this one great experience. Did they search the skies midnight upon midnight for that flower of life? Did they tell

their children's children how the splendid Oriental zenith burst that only time into celestial bloom? How the soft winter wind broke into articulate speech? How he looked, the mighty one, who was general of the heavenly host? And how they found that spirits spoke the truth. For there was the child and the manger. But the young mother did not speak when she heard about the angels and the sign. She was glad when the shepherds were gone out of the stable. She looked at the baby mutely. Her heart was like a white flower, closing over a drop of dew. She kept these things and pondered them. Joseph, too, was quiet. He was one of the plain men who make no fuss about duty, but he had been in a hard position. He thought about the shepherds, the angels, their startling message and the dream in Nazareth.—From Elizabeth Stuart Phelps's *Story of Jesus Christ*.



GHIRLANDAJO—Pitti Gallery, Florence

third, who is a mere stripling, kneels behind the oldest sage, holding a casket in his left hand, his eyes eagerly fixed on the face of the wonderful babe. The composition contains in addition the figure of Joseph seated beside Mary and several attendants on either side, one of whom removes the young king's crown. The picture is not so crowded as Ghirlandajo's typical compositions, but tells the story with simple directness and with agenuine spirit of piety.

The adoration of the magi is the culminating proof of the transcendent nature of Mary's babe, and derives additional importance from the previous adoration accorded the Holy Child by the shepherds and Simeon. Linked together the three incidents make a strong chain of evidence to the divine origin and sacred mission of the infant Jesus. The shepherds stand for the Jewish world

## India's Afflictions and Unrest

A Year of Distress and Outbreak

BY REV. J. P. JONES, PASUMALAI

Poor India! She has fallen upon evil times. God and man are laying heavily their hands upon her. Friend and foe, native born and foreigner seem equally determined to spoil her peace and to rob her of her prosperity. Famine and plague, earthquake and cholera, sedition and want—each and all during the last year have brought terror and death to the people and untold anxiety and expense to the government. All save the earthquake are still with us. And of the destructive work of the earthquake few have any conception. One illustration may suffice to give an idea of it. The Welsh Calvinistic Methodists have a large and flourishing mission on the Assam hills. It represents the work of half a century. By the earthquake all its buildings, substantial and unsubstantial, were reduced to ruins, so that the unfortunate mission was in an hour rendered as houseless as upon the day when its work was started.

The gaunt form of famine is still a terror to millions in the land. The rains of the past few months have brought promise of early harvest and relief, but the pinch and penury remain and will remain even long after "prosperity" shall have returned. In South India also, where rains and crops have not failed, the prices of food stuffs are so high as to entail much suffering.

The recrudescence of the plague in all its old centers of activity is a matter of serious concern and sorrow. Its new lease of life in the city of Bombay may, however, bring to that wonderfully afflicted community a compensation, for government is approving of a large scheme of sanitation, by which millions are to be spent in tearing down and in clearing up so that the city may have a chance to return to its former prosperity. In their affliction—especially that by famine—the people of India have gratefully responded to the substantial sympathy and help of other countries, especially of America. In the affected regions not a small part of the time and strength of the missionaries has been devoted to the relief and care of the suffering people. Thousands of orphans have been gathered into Christian hospitals, notwithstanding the fact that Hindus and Mohammedans are backed by government in their determination that the children shall not be placed in the care of missionaries. It was an easy thing for all to unite against the missionary orphanage; it was, however, a very different thing to find others that would take in the helpless little ones. It is his voice only which has been heard throughout the land saying, "Suffer the little ones to come unto me," and it is his followers who alone are found seeking the orphaned ones and supplying them with a home and a hope.

The war upon our frontier entails upon the already benighted land a vast amount of expense that will arrest its industrial progress for many years. Projected railroads and irrigation schemes must rest in abeyance until the government treasury can afford to meet the expense. The

cause of this uprising is a subject abundantly discussed upon three continents. The sultan of Turkey has been charged with fomenting among his co-religionists an ill feeling against his supposed enemy, Great Britain. Certain it is that Mohammedans in this land and upon the northern frontiers have of late been taught, by their brethren of Islam, that England has become the arch enemy of their faith, and that to worry her, if not to overcome her, is one of the first duties they owe to their supposed religious ruler upon the Bosphorus. Nothing would please the "sick old man" more than to thoroughly rouse the more than 50,000,000 of his faith in India to his defense. Still I do not think that this is an evil that seriously threatens the British power in this peninsula. Nor do I believe that religious discontent has the largest share, or indeed has a large share, in the uprising of the frontier tribes. The "Mad Mullah" has roused many, it is true, but the natural restlessness of these tribes, added to the indiscretion of the Indian Government in controlling them, has done more than all the rest to bring about this situation. Some of the more vigorous tribes are subsidized by this government, with a view to protecting the frontier and to keeping the peace among the less turbulent ones. By periodically showing their importance through such wars, they imagine that they can impress the British raj with the desirability of adding to the subsidy whereby their interest and help have been purchased. The control of such a wild set of neighbors is not an easy thing nor an inexpensive thing under the best of circumstances. Today circumstances are far from being good.

One element of difficulty has been the doubtful attitude of the ameer of Afghanistan, to whom some of these tribes are related and from whom they have sought and expected help. At this present time he seems firmly friendly to India, but this government is evidently not inclined to place too much confidence in him or in his assurances. A war with him would be a tenfold more serious matter than the present trouble, as it would bring England into the added danger of a conflict with Russia, which is pressing that country upon its northern and western borders. Perhaps, after all, the chief difficulty and danger to England in the present situation lies in the fact that she is today the Ishmael among the European Powers, and that continental countries would be only too ready to annoy, worry and rob her by any combination possible.

The other situation which brings concern and trouble to this land is the epidemic of disaffection and sedition which has spread everywhere in a remarkable way of late. It began practically in Poonah, the most bigoted and reactionary city in the land. It developed in connection with the military regulations by which the government endeavored to exterminate the plague there. Hindus claimed that the British soldier was brutal and outrageous in his work of invading their homes, and that death itself would be preferable to the treatment suf-

fered at the hands of plague search parties. The Englishman is not wise or delicate in his treatment of subject peoples. He means to treat them justly, and generally does so. But consideration of their feelings he has none. It was this very thing that led to the mutiny forty years ago. The other day that good lady, Ramabai, who saw women treated in the plague hospital at Poonah, declared that she would rather die in the ditch than be treated as a plague patient in the hospital. This is unquestionably an exaggerated statement of the state of public feeling. It should not be forgotten, on the other hand, that there are no more exasperating people on earth, under such circumstances, than the Hindus—even the most advanced of them. They irrationally devise all methods imaginable to elude medical search and examination and do a thousand wanton things to spread the disease in the face of the most strenuous and benevolent efforts of the government to stamp it out. It should also be remembered that the English soldier and civilian, whom natives execrate in this matter, did most loyally and faithfully the most disagreeable duty that could be ever assigned to men. Not a few gave up their lives in trying to save a people who cursed them for their effort.

After all, this effort to end the plague should by no means be regarded as the cause, when it is at most only the occasion, of the seditious manifestations of the last few months. The demonstration against government supervision is not truly symptomatic of a general feeling of discontent among the people. It shows that there is a class who are unhappy and who try to use all evils as means of sowing discontent among the masses. I doubt whether there has been a time when the common people have felt more satisfied with their rulers than they do at present. But the educational work of the government is creating a small but growing class of men whose ambition can be satisfied by nothing less than by self-government. And such men as Tilak, who is now imprisoned for seditious writing and who is a reactionary to the core, find large sympathy from this class only. No other foreign government on earth would have given to these people such large liberty as they now enjoy, or would have looked with more patience upon such license and abuse as have been shown by this class for some time. Even now there is a native paper published, in beautiful English, in South India which wields a mighty influence in shaping opinion among the educated Hindus, and whose pages are full of the basest slander and worst insinuations against Anglo-Indians and the government. It is a matter of serious question to many of the best friends of India whether she is at all prepared for that large liberty of the press which she enjoys. I should not be surprised if the events of today were to lead to a curtailment of these privileges.

In this whole affair another fact of large significance should be borne in mind. This present agitation and abuse, so far as I can learn, is the too exclusive mo-



nopoly of Brahmins. This favored class constitutes not more than one-thirtieth of the population and is in some matters as far separated from the common people as are the English themselves. The Brahmin is, as a class, today perhaps the brightest specimen of intelligence in the world. Intellectually he is incomparably superior to other denizens of the land. Moreover, he is the most pampered of all Indians. Nearly all public and government posts are in his keeping. He regards all positions of emolument as his by right. But morally I believe this proudest of all men to be among the weakest. Under the long and full influence of Vedantic, pantheistic teaching moral distinctions have for him to a large extent ceased to exist, and conscience is only an added motive to personal and caste aggrandizement. England may soon learn that it is wiser to teach him that she rules India for the good of all the people, and not for the glorification of him who so easily converts his opportunity into treachery against his benefactors.

As a beautiful contrast to the conduct of the Brahmin I need only refer to the loyalty of the growing community of native Christians. As a class they have not received a moiety of the kindness and encouragement which government has accorded the Brahmin. Indeed, they claim that in government posts of responsibility and emolument they have much less than the share due them. Yet many native Christians are qualified, not only by loyalty, but also by ability and training, to fill some of the highest positions in the gift of the government. Those in authority will soon learn that it is no violation of the policy of religious neutrality, but a wise scheme in the line of self-preservation, to give the loyal native Christian community a larger share in the honors and responsibilities of government.

In this connection it is interesting to know also that missions today control above one-third of the colleges and the college students of India, about one-tenth of the secondary scholars, and about one-fourteenth of all pupils in all grades. Nearly one per cent. of the whole population comes under the influence of missionary education. Forty per cent. of the girls who are being educated are found in mission schools. This is one measurement of Christian influence in India.

### Pushing Brotherhood Interests

The conference of men interested in religious work for men at the Belleville Church, Newburyport, Dec. 16, while not large, was unusually inspiring. The morning session brought to the front the question of consolidation of the many forms of men's work. The spiritual purpose and simple method of the Brotherhood of Andrew and Philip, with its flexible adjustment to all sorts of conditions, commended it to most present, although there was some feeling that an organization on a less religious basis might include more of the class they sought. This larger inclusiveness is met by the associate membership of the brotherhood in many places, and all forms of men's work are carried on by the charters.

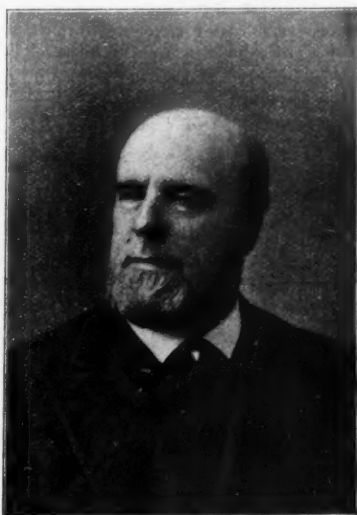
The speakers gathered about the table of Rev. A. W. Hitchcock for dinner, after which the topics discussed were: Purpose of the Conference, by Mr. Hitchcock; Men's Spiritual Needs Met Through the Brotherhood, by

Rev. J. G. Hamner, Jr., Newark, N. J.; The Y. M. C. A. and the Brotherhood, by the local secretary, Mr. A. C. Cotton. How the Brotherhood Works, by federal secretary, Rev. C. E. Wyckoff. Then Rev. C. P. Mills spoke on Christian Citizenship. The devotional hour was the subject of an address by Rev. John Barstow. The pastor of the local Baptist church, Rev. L. A. Pope, spoke upon The Working Man and the Church, Rev. C. M. Southgate upon Sources of Power and the Conditions for Its Use, and Rev. E. N. Hardy brought the session to a close with a "quiet hour," which summed up and intensified all the suggestions and longings of the various speakers.

In the evening there were addresses by the two representatives of the federal council of the brotherhood, Messrs. Wyckoff and Hamner, and by Rev. Dr. C. A. Dickinson.

### Deacon Samuel Holmes

There have been few more conspicuous figures in the history of Montclair, N. J., than that of Samuel Holmes. He went thither from New York about thirty years ago, and from that time to this has been interested, and most of the time active, in all that concerned



DEACON SAMUEL HOLMES

the life and welfare of the community. For the last few years he has been in comparatively poor health and has not been so well known as formerly. He came to New York from Waterbury, Ct., and for many years was the head of the great Scoville Manufacturing Company. In the panic of 1873, in company with many others, he failed in business. At that time he possessed large wealth. With a heroism which few could understand he set himself resolutely to the task of paying all the debts of the firm of which he was a member, and in that effort succeeded. Later he became the New York manager of the Bridgeport Brass and Copper Company. For the last few years he has not been engaged in active business. For many years he was a deacon in the Broadway Tabernacle in New York, and afterwards was one of the charter members of the First Congregational Church in Montclair. He was the first man elected as a deacon in the latter church, and to the day of his death was its senior deacon. In his younger manhood he was prominent in the work of the Young Men's Christian Association in New York. He was always interested in various forms of Christian activity. He was a corporate member of the American Board; one of the committee which convened the National Council at Oberlin in 1870; vice-president of the Congregational Education Society, and for many years a member of the executive committee of the American Missionary Association. He always felt keen interest in the

work among the colored people of the South, and was a trustee of two or three educational institutions among them.

Mr. Holmes was a generous giver in the days of his affluence, and the chair of Old Testament exegesis in the theological department of Yale University was endowed by him. He was one of the delegates to the International Congregational Council in London in 1891. Few men have had more to do with the development of the Congregational churches of this country, and few have been more highly esteemed by them. He was a loyal friend, a true and devoted Christian. His death takes from Montclair one more of the strong and noble men who, coming from New York a quarter of a century ago, have helped to give the community its character and its exceptional position in the regard of those who seek the best things. A. H. B.

### Y. P. S. C. E.

#### PRAYER MEETING

BY REV. H. A. BRIDGMAN

Topic, Jan. 2-8. How to Pray. Luke 11: 1-13.

In no other activity of the human spirit is it more true than in prayer that "practice makes perfect." We speak of some people as gifted in prayer, but the real secret of such ability grows out of constant, patient endeavor. We have doubtless all been as deeply blessed in public services by the prayer which we heard as by the sermon. But no one is able to lift the hearts of others heavenward who has not, in his own closet, come close to God. Only the soldier who has been faithful in private drill can make a good appearance on dress parade. The only way to learn how to pray is to pray. Let us not envy those who seem more fluent than we. The probability is that they have had more practice.

No doubt most of us would be profited if we extended the time spent on our knees, if we planned to take those moments when we should be free from interruptions, if we had a stated place about which in time would come to gather sacred associations that in themselves have power to quicken the spirit of devotion. Jesus was mindful of these accessory matters when he went out on the mountainside. Moreover we are aided sometimes by taking the prayers of others upon our lips. The noble liturgies of the church universal are the rightful property of every humble Christian. When his own faith falters, when the burdens resting on his spirit are too heavy for him to allow him to frame for himself the vehicle of expression, he will do well to mount on the language of others to heavenly places. These are days when there is an abundance of material of this sort—written and printed prayers which are easily accessible. On the other hand, it is sometimes well to emphasize the more spontaneous element. In praying we easily get into ruts. Why not at times reverse the customary order of our petitions? It pays to be unconventional at times in our private devotions, to approach God not less reverently but less formally, to have a familiar talk with him. In this way our prayers will gain in directness, concreteness and simplicity.

The great help in praying is to remember that the blessing follows and does not precede prayer. Some people abandon the habit because they do not feel in a mood for it, but that is precisely the reason why they should pray. The emptier our lives, the more unspiritual our frame, the more we need to approach the mercy seat, and provided we are humble and contrite the more likely are we to receive an uplift. However worldly our state of mind appears to us, however unfitted to commune with the Most High, we can at least do this one thing, kneel down and look up penitently and trustingly. Waiting thus before God we shall, before many minutes pass, find a great change coming over us. Our mouths will be filled with words and our hearts with fervor and with peace.

## THE SUNDAY SCHOOL

LESSON FOR JAN. 2

Matt. 3

## Jesus and John

BY REV. A. E. DUNNING, D. D.

The New Testament gives us four views of Jesus Christ. The gospels are not biographies of Jesus. They were not written to tell the story of his life, but to set forth his character and mission—what he was and what he did.

The teacher will do well to follow closely the gospel according to Matthew. Read the whole of it. Use a paragraph Bible with headings for the sections. Arrange on paper and in your mind the contents of the book.

It is assumed that a lesson was studied on Christmas Sunday about the birth and childhood of Jesus. The first lesson for the new year tells us of the induction of Jesus into his ministry. Certain questions are suggested:

1. What was John's mission? He was the only son of a devout priest of the temple. He was born when his parents were well advanced in years. They had an expectation, inspired of God, that their boy, when he had grown up, would call their nation back to righteousness and honor. The psalm of his father at his birth [Luke 1: 68-79] shows what a patriotic and Puritan spirit pervaded his home among the hills.

John was the reformer of his time. He proclaimed a new order of things—the kingdom of heaven. He denounced the selfishness, greed and pride which were prevalent everywhere. He scorned the conceit and provincialism which made his fellow-countrymen believe they were better than others because they were Jews. He declared that God could make out of the stones of the rocky slopes of the hills east of Jerusalem, where he was preaching, more genuine children of Abraham than they were. He told them that the decaying nation was tottering to its fall; that the causes of its ruin lay close at hand, as the ax lies at the root of the tree.

He called them in trumpet tones to repent of their sins. Only good fruit, he said, could give a tree the right to live or a nation hope to continue. The Pharisees were hypocrites. The Sadducees were skeptics. They contended against one another instead of struggling for their country's restoration. John joined neither party. He sought to form a new one. When he saw the crowds of both parties coming to him on the shores of the Jordan he pointed to the burning grass on the knolls from which vipers were wriggling down toward the river and said to the multitude: "Ye offspring of vipers, who warned you to flee from the wrath to come?"

The keynote of his preaching was, "Repent." The reason for his exhortation was, "The kingdom of heaven is at hand." His life emphasized his message. He was a total abstainer from wine. He kept apart from men. He indulged in no luxuries. The people liked that kind of a preacher. He roused their consciences. He rekindled dying fires of patriotism. They crowded to his baptism as a sign that they repented of sin and were cleansed, and as a pledge that they would work for the nation's renewal.

2. Who was Jesus? He was a carpenter; that is, one who made household, farming and other wooden utensils. His home was in Nazareth. He had had a wonderful infancy, known only to his parents and himself. To his neighbors he was not different from other young men. He had a profoundly patriotic spirit. He keenly felt the degradation into which his nation had fallen.

3. Why did Jesus seek John? The news of the young reformer's preaching came, of course, to Nazareth. It was talked about on the streets and in the carpenters' shops. Jesus, then about thirty years old, was stirred by what he heard and by inward impulses to join in the crusade to save his nation. He laid down his tools and started for the Jordan, where John was preaching and baptizing.

He intended to be baptized and to devote himself to the new work. Probably other young men went from Nazareth with him.

4. What did John's baptism signify to Jesus? It meant inauguration into a ministry of salvation for the Jews. He had from his birth been set apart for such a work. His name indicated it. The name was given to him in token that he should save his people from their sins.

No doubt the purpose of Jesus grew in meaning and intensity as he proceeded to its fulfillment. John had not intended to be the leader of the new order of society which he hoped to inaugurate. Under the guidance of God he was looking for such a leader. He had been foretelling his coming, but he did not know who that leader would be till he saw Jesus. At first sight he fixed on him as the chosen of God. When Jesus came to him, apparently at the close of a day of preaching and baptizing, John told him that in him he had found his superior, and proposed to receive baptism from Jesus instead of administering it to him. Jesus accepted the revelation which John made, but asked for baptism as its token and as fulfilling orderly steps in the inauguration of the new kingdom of righteousness.

His experiences in that baptism were perhaps not shared by others except by John. Certainly they were not understood by the spectators. These experiences must have been a profound surprise to both participants. They included the descending Spirit which abode on Jesus, the Father's voice in the sky above him, and by these testimonies he knew himself the Son approved. The voice came like an echo of the prophetic words he had often heard in the synagogue: "Behold, my servant, whom I have chosen; my beloved, in whom my soul is well pleased" [Matt. 12: 18; Isa. 42: 1]. From that hour Jesus knew himself as God's chosen deliverer of his nation. As he went up out of the Jordan a new world of responsibility and privilege was opening before him.

I must leave the parallels between that time and ours to suggest themselves: human society apparently on the eve of great changes; a people intrusted with leadership who had unfitted themselves for it; a young man called to bring such a people to a sense of their condition and to save them. Surely every earnest young life may find guidance and inspiration in this initial experience of the Son of God, who is the Saviour of the world.

## The Church Prayer Meeting

Topic, Dec. 26-Jan. 1. Christ's True Humanity. Luke 2: 40-52; John 20: 19-29; Heb. 2: 10-18.

Tried in our experiences; perfect in sympathy. [See prayer meeting editorial.]

Mr. Richard Croker, dictator of Bigger New York, whose seat of authority and throne of influence temporarily is at Lakewood, N. J., announces that he will favor Sunday baseball playing in his realms after he becomes king *de jure* as he now is *de facto*. Thus does he orate:

I believe in trusting the people, and the more you trust them the better they are in every way. We voted for personal liberty commensurate with the law. Why tie up people so they cannot enjoy themselves in a

harmless and healthful way on Sunday. The rich and the well-to-do enjoy themselves every day in the week when the masses of the people are at work. Now I say that those who work six days in the week ought to have the opportunity of seeing a ball game on Sunday if they want it. You can trust that the people will not desecrate the Sabbath. It would simply furnish rational enjoyment. If golf is allowed to be played on Sunday, why should not baseball be allowed?

Perhaps those who play golf on Sunday will answer this question.

The live church may not be the living church. It may be awake to what men say, but not to the voice of the Spirit. There may be a galvanic activity from outside, but no deep consciousness of the indwelling God.—Dr. C. M. Lamson.

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## LITERATURE

## BOOK REVIEWS

THE FOUNDING OF THE GERMAN EMPIRE  
BY WILLIAM I.

The sixth volume of this work, by Heinrich von Sybel, translated by Helène S. White, contains its twenty-first and twenty-second books. It includes the events from the end of the Austrian war to the beginning of the French war. It is a story of public sentiment rather than of occurrences. That is to say, although, of course, events as the cause of public opinion are described, the development of the latter and its influence upon the political history of Germany during the years covered is made the more prominent. The author has made elaborate and exhaustive studies of public documents, so far as available, and of other sources of information, and very seldom is unable to refer to chapter and page in support of his statements. He is cautious and candid in temper, although not without some positive predilections. The great theme is the progress of Germany—the Germany of the present—from its former condition as a number of independent, dissimilar and often inharmonious states, to the point of union in the German empire.

The history is not brought down to the actual formation of the empire. It ends before the outbreak of the Franco-Prussian war. Doubtless additional volumes will cover that. The book lacks something of general interest because of its close adherence to facts and policies relating to German internal affairs, and of significance to foreigners only when they are students of political history. Yet all who have to consult works of its character will find this a gratifyingly clear, well balanced and evidently trustworthy narrative. That it is of more value to Germans than to others is natural, because it was written for Germans primarily. The author contents himself in the main with stating facts and outlining the course of history succinctly and lucidly. His preferences in respect to policies are not concealed, but do not affect his utterances. It is a calm, dispassionate outline of an important portion of German history which he has given his readers and as such it has lasting value. [T. Y. Crowell & Co. \$2.00.]

## HISTORY OF THE AMERICAN EPISCOPAL CHURCH

The original issue of this work, which is by Rev. Dr. S. D. McConnell of Brooklyn, N. Y., came out seven years ago, and closed with the end of the Civil War. The present edition is the seventh, and it has been revised and enlarged so as to include the intervening period of time. Of course the larger part of it is essentially identical with the earlier edition, and the additional portion is a successful continuation of the earlier part in the same manner and spirit. A denominational history must be expected to be imbued with the denominational spirit, and this is no exception, although quite free from harshness. The author has not attempted to occupy a position of impartiality as between the different branches of the church, and the volume is of value to other than Episcopalians largely because of the evidence which it furnishes of the view which a loyal and zealous Episcopalian takes of the nature, development and message of his own denomination.

It is possible to object, here or there, to statements made as being too sweeping, yet we have noticed none which are sufficiently overdrawn to need much correction. For example, it is not true that the religion of Congregationalists finds its home in the understanding rather than in the affections and the conscience. Nevertheless, there has been in the past enough of truth in such a statement to warrant an utterance something to that effect. All which it needs is a little qualification. The author has described the history of the American Episcopal Church with as much success as any contemporary writer

is likely to attain. His portrayal of the course of the ritualistic controversy, for instance, seems to be accurate and fair. From our point of view, however, he does not seem to recognize sufficiently the conceded development of the power of the laity in the Episcopal Church—that is to say, its tendency toward Congregational positions.

The Episcopal Church has changed very much in the last quarter of a century. The disposition to fraternize with Christians of other names has grown conspicuously. The frequent loftiness, almost superciliousness, of demeanor which used to characterize many Episcopalians has largely vanished, and a broader and healthier spirit pervades that branch of the church like others. We do not get the impression from Dr. McConnell's pages that he is out of sympathy with this tendency, though he does not seem to us to do it full justice. But the increasing influence of the Episcopal Church is not more noticeable, comparatively speaking, than that of other Christian bodies among us, and he overrates, somewhat, the conspicuousness of her standing as an ideal of what the Church of Christ on earth should be. We say this, not with any desire to depreciate the branch of the church to which he belongs, for which we have a warm regard, but simply because his book naturally, yet distinctly, seems to convey an overdrawn impression. The value of the book to Episcopalian, commends it especially to them, and it is one which all Christians and students of the history of religion in America will find amply rewarding to their study. [Thoma; Whittaker. \$2.00.]

## RELIGIOUS

Volume I. of a revised edition of *The Biblical Museum* [E. R. Herrick & Co. \$2.00] is issued. The author of the work is Rev. J. C. Gray, and it has been revised by Rev. G. M. Adams, D. D. It is a collection of explanatory, homiletic and illustrative notes on the Scriptures, and this volume includes those bearing upon the four gospels and the book of the Acts. It is intended primarily for ministers, Biblical students and Sunday school teachers. Anybody else will find it helpful. There is some superfluous material in it, but, on the whole, it is valuable for the plain, practical, diversified and pertinent force of its comments. It seems to us superior to the original edition as we recall that. It is sufficiently learned to have solid value yet sufficiently popular to avoid repelling even uneducated readers by its manner. Many anecdotes and incidents occur, and it is well indexed.

Mrs. F. E. Clark is the compiler of a *Daily Message for Christian Endeavorers* [United Society of Christian Endeavor. \$1.00]. Each page contains one or two selections in prose or poetry adapted to promote spiritual growth and to be studied in the devotional hour. A large range of authorship has been covered, and good taste is exhibited in the selections made. They are short, simple and valuable. Space is left upon each page for several birthday records, and this feature adapts the book to pleasant use of a memorial character. Special attention has been paid to the needs of the Christian Endeavor prayer meeting, and thoughts which bear on the same topic have been grouped together. Dr. F. E. Clark has supplied an appropriate introduction.

Mr. D. H. Olmstead's *The Protestant Faith or Salvation by Belief* [G. P. Putnam's Sons. 75 cents], originally published a dozen years ago, has reached its third edition, and is reissued with an introduction on the limitations of thought. It was prepared for service before the Young Men's Christian Union of New York, and is a thoughtful plea for a simple and devout religion, free from the sectarian spirit and emphasizing life above theory. —*Success and Failure* [Dodd, Mead & Co. 50 cents] is by Dr. R. F. Horton. Its four chapters discuss the elements of true success and actual failure in a thoughtful and impressive way, which is the manner of a profound

scholar who also is a man of affairs and who seeks to help his fellowmen. The religious influence of the book is more indirect than direct, but is genuine and unavoidable. It is a book, however, for educated rather than uncultivated readers.

In *Hints on Bible Study* [J. D. Wattles & Co. 75 cents] contributions bearing on the topic of the book by Dr. H. Clay Trumbull, Prof. Austin Phelps, Prof. J. L. M. Curry, Prof. M. B. Riddle, Bishop J. H. Vincent and others, some living, others already dead, but all master minds and Biblical experts, are gathered. What Bible study is, the spirit in which it should be pursued, its methods, its helps, etc., are the topics of the seventeen papers which the book contains. It is of more than ordinary and more than present value.—*Guidebooks for Teachers in the Sunday School* [J. D. Wattles & Co. 75 cents], by W. H. Hall, is another very practical treatise by an expert, full of suggestion and full of interest. It is illustrated by Elisabeth F. Bonsall, and is a truly valuable book for Sunday school teachers.

The *Pilgrim Teacher* celebrates the completion of its thirteenth year by issuing a much enlarged anniversary number. Rev. Messrs. W. E. Barton, D. D., C. E. Jefferson and E. M. Noyes make a suitable trio of contributors, each giving an able and helpful article; while new features of lesson helps, editorial paragraphs and other valuable material place it in the front among the best Sunday school periodicals. Editor Hazard, of veteran experience, has marshaled about him skillful helpers to show teachers how to teach.

## STORIES

*The Kentuckian* [Harper & Bros. \$1.25], by John Fox, Jr., is a short but successful story, the hero being a Kentucky poor white whose ambition and ability bear him to large and well-deserved success in life. The story of his development, his wide and helpful influence and his love is strongly and pleasantly told and the other actors also are drawn with spirit and success. The book has real power and more than common interest and is illustrated.

The atmosphere of Julien Gordon's *Eat Not Thy Heart* [H. S. Stone & Co. \$1.25] is unwholesome, and although the story as such illustrates considerable ability in the author it is not very enjoyable. Hardly more than a single character of all introduced exhibits the better side of human nature. The others are selfish, frivolous or worse, and the reader grows weary, not to say disgusted.

Six short stories by Paul Kester make up *Tales of the Real Gypsy* [Doubleday & McClure Co. \$1.00], and an appendix contains four short chapters giving particulars about the gypsies and their characteristics. The author seems to be familiar with the gypsy speech, to have studied this peculiar people long and carefully, and to have entered successfully into their feelings and views of life. He also is a writer of considerable ability and these stories excel in picturesque effectiveness. The volume is one of the most enjoyable of its class published during the current season.

Mrs. Knollys and *Other Stories* [Charles Scribner's Sons. \$1.50] contains seven short stories by F. J. Stimson. They represent the best quality of work in this line. They vary much in subject and treatment, but one and all are superior pieces of work and abound in interest.

*A Question of Damages and The Man Who Stole a Meetinghouse*, by J. T. Trowbridge; *Getting an Endorser and Other Stories*, by the late Oliver Optic; *Exiled from Two Lands*, by E. T. Tomlinson; *The Campion Diamonds*, by Sophie May; and *The Boom of a Western City*, by Ellen H. Cooley [Lee & Shepard. Each 50 cents], belong to the Hearstone series. They are short, lively and readable stories, stamped with the well-known characteristics of their respective writers, and deserving of favor.

## POETRY

*The Rubdīyāt of Doc Sifers* [Century Co. \$1.50], by James Whitcomb Riley, illustrated by C. M. Relyea, is a homely and wholesome and very effective dialect poem in the author's characteristic and popular vein, which gains something of amusing interest from its paraphrase in its title of that of another and famous poem. The reader will find it appealing to the deeper feelings more than once in spite of its colloquial style. The illustrations are good.—A truly charming book, and one of special interest, is *A Book of Old English Love Songs* [Macmillan Co. \$2.00], with an introduction by Dr. H. W. Mabie and decorative drawings by G. W. Edwards. The poems are well selected and represent successfully the best work in their line in the history of English literature, and the artist has drawn a series of pictures which are as striking and unhackneyed as they are appropriate. This should be a great favorite.

*The Spinning Wheel at Rest* [Lee & Shepard. \$1.00] contains poems by E. A. Jenks. They are verses suggested by natural scenery, by occurrences suggestive of sentiment, and a variety of other causes, and they are simple, natural and readable without rising to any unusual heights of conception or attaining any special excellence of form. They make up a pleasant volume for friends of the writer, although appreciation of them will not be limited to such a circle. There are illustrations.—The poems of R. P. Brorup, or specimens thereof, are gathered in a little book called *Truth and Poetry* [International Book Co. 40 cents]. No particular comment is suggested by them save that they have a lofty purpose and may interest the author's personal friends, though they have no strong claim upon the public at large.

The national epic of Mr. E. J. Runk [G. P. Putnam's Sons. \$1.25], which bears the title *Washington* and is dedicated to the people of the United States, limps a little here and there, and the author's too frequent disregard of the definite article is open to criticism. The historical and other merits of the work fail to veil the difficulties which he has encountered with his meter, and, inasmuch as most of the facts are now accessible from other sources, we see no reason for the publication of the poem.—Selections from the late Robert Louis Stevenson's *A Child's Garden of Verse* have been set to music by Mr. W. A. Fisher, and entitled *Poies* [Oliver Ditson & Co.] There are some fifteen of them, and we commend them to musical families in which there are children, assured that they cannot fail to give much delight.—The Cambridge edition of the *Complete Poetical Works of Robert Burns* [Houghton, Mifflin & Co. \$2.00] is compact, handsome, supplied with notes, glossary and appropriate indexes. It is an admirable household edition and tastefully issued.

## JUVENILE

*The First Christmas Tree* [Charles Scribner's Sons. \$1.50], by Henry van Dyke, with illustrations by Howard Pyle, tells gracefully a German legend, simple and spirited as well as sweet and touching. The author has illustrated afresh his power of effective utterance, and the artist has added much by his telling pictures to the attractiveness of what should prove a popular holiday book.—*Castle Daffodil* [G. P. Putnam's Sons. \$1.00], by Martha B. Banks, speaks brightly of some pleasant children and of the gracious influence of their acquaintance and childlike affection upon older persons who were in sore need of cheer. It is a pretty story well told.

*Gypsy's Year at the Golden Crescent* [Dodd, Mead & Co. \$1.50] is one of Mrs. E. S. Phelps-Ward's well-known Gypsy series. It is reissued with illustrations by Mary F. Clark. It is a lively book about an interesting young girl and her friends.—*A Lonely Little Lady* [Dodd, Mead & Co. \$1.25], by Dolf Wyllarde, is another holiday book for children, natural, simple and vivacious, so far as its portrayal

of its little heroine goes. But, unless we somehow have utterly misunderstood the story, a feature of it is the unfaithfulness and the elopement of the little heroine's mother. This is wholly unjustifiable in such a book, and we cannot recommend it.—*Little Home-spun* [F. A. Stokes Co. \$1.25], by Ruth Ogden, is for the older children, and is a fresh and charming story, which will promote honesty and frankness of character while affording excellent entertainment.

Hans Christian Andersen's *Stories and Fairy Tales* [Dodd, Mead & Co. \$2.00] have been translated by H. A. Sommer and supplied with a hundred pictures by A. J. Gaskin. These world-renowned and doubtless immortal fairy tales deserve all the popularity which they have gained, and in this new edition, tasteful and convenient, will increase their hold upon the juvenile reading public far and wide.—*The Cruikshank Fairy Book* [G. P. Putnam's Sons. \$2.00] contains the four classic tales of Puss in Boots, Jack and the Beanstalk, Hop o' My Thumb, and Cinderella, with forty illustrations by George Cruikshank, peerless in his way. Certainly the result is an edition of these old favorites which it will be difficult to surpass. The blended daintiness and spirit of Cruikshank's pictures impresses us afresh whenever we see any of them.

*A Dear Little Girl* [G. W. Jacobs & Co. \$1.00], by Amy E. Blanchard, is vivacious and interesting and a bright and useful study of child character. It will delight the younger folks and many of their elders will enjoy it almost as much.

## HOLIDAY BOOKS

The interior of the house exhibits even more than the exterior the degree of culture and taste of the occupant. Although we do not believe in hard and fast canons, which limit one to this or that style or quality of furniture or ornamentation, it is undeniable that the adornment of the home affords an opportunity for the exercise of good taste which is imperfectly appreciated and which is often more or less unconsciously abused. Such a book as *The Decoration of the House* [Charles Scribner's Sons. \$4.00], by Edith Wharton and Ogden Codman, Jr., will do a real service in suggesting how to make the most and the best of one's possibilities in the direction named. We are glad to see that great emphasis is laid upon simplicity, and that it is pointed out that the humble home may illustrate good taste conspicuously as truly as the stately and costly mansion. They assert that no study of house decoration as a branch of architecture has been published in England or America for at least fifty years. This statement surprises us. Certainly a number of volumes bearing upon the decoration of houses have passed through our hands within a few years, although they may not have treated the subject as a branch of architecture. But it is doubtless true that the literature of the subject is limited and that there is ample room for such a careful and suggestive treatise as this. The principal criticism which we have to offer upon it is that it is adapted in too large a degree for the use of families of some means and social position. The ideal work would be a little broader in its scope and contain more material available by people of leaner purses. Nevertheless, no intelligent reader can examine the book without gathering from it many suggestions of practical value. It is illustrated well. It is bound in striking and almost gorgeous colors, which we should like better if they were quieter.

A reprint of the third edition of Bernhard Berenson's *The Venetian Painters of the Renaissance* [G. P. Putnam's Sons. \$3.50] of course is an essential reproduction of preceding editions. But some new items have been added to its lists. Two of them are of special importance. The author undertakes to show that the Duke of Northumberland's Bacchanal, which heretofore has been accepted as the last great achievement of Giovanni Bellini, is, nevertheless, a creation of Marco Basaiti, ex-

cepting that the landscape was probably an addition by an assistant of Titian. Moreover, Mr. Ralph Banks's Judgment of Solomon is not by the artist to whom it has been attributed, the painter of Christ and the Adulteress in the Glasgow Corporation Gallery, but is found to be by Giovanni Carriani. Other additions to the work are of minor importance. The text and illustrations alike constitute the volume one of the largest attractiveness to the art-loving public, and the accompanying bibliography of works of the Venetian painters is elaborate and valuable.—*The Central Italian Painters of the Renaissance* [G. P. Putnam's Sons. \$1.00], also by Bernhard Berenson, is an interesting piece of comment and criticism, and with it is bound up a somewhat elaborate, although confessedly incomplete, index to the works of the principal painters discussed in the earlier portion of the work. This is of much value for reference purposes and the lover of art will be glad of the book for more than one reason.

Mr. Cable's *Old Creole Days* [Charles Scribner's Sons. \$6.00] is out in a new and exquisite edition with illustrations, some of them full-page, by Albert Herter. The charm of the book needs no mention now. It is none the less that nearly twenty years have passed since the work first appeared. But the pictures of this edition are remarkable for aptness and beauty, and add unspeakably to the attractiveness of the volume. It is tastefully bound and sold in a box.—The holiday edition of Longfellow's *Evangeline* [Houghton, Mifflin & Co. \$2.50], with illustrations in colors by Violet Oakley and Jessie N. Smith, cannot fail to rank among the season's first favorites. The pictures are well conceived and executed, and the book is prettily bound and will make a welcome gift.

## EDUCATIONAL

Mr. F. H. Teall, in his volume, *Punctuation*, [D. Appleton & Co. \$1.00], discusses its subject thoughtfully and without too much dogmatism. Opinions differ among educated people as to usage in punctuation, and nobody is likely to be accepted as a final authority. The tendency among the most judicious students of language is to use few rather than many punctuation points. In general, the principles laid down by the author deserve to be accepted as reasonable and worth heed. The book contains special chapters on hyphenization, capitalization and spelling, together with lists of words dissimilarly spelled in different leading dictionaries, and of words having certain terminations easy to be written wrongly. The author has studied condensation and simplicity and his manual is valuable.

*The Lincoln Literary Collection* [American Book Co. \$1.00], compiled by J. P. McCaskey, contains a comprehensive and well-chosen selection of prose or verse for the home and the school, with particular attention to certain special occasions, such as Arbor Day and Decoration Day, and is an excellent work of its kind.—*Burke's Speech of Conciliation With America* [Ginn & Co. 60 cents], edited by Hammond Lamont, is a volume of the Athenaeum Press series, and is supplied with excellent notes and other helps.

## MISCELLANEOUS

The late Rev. Dr. James Freeman Clarke of this city, one of the most vigorous personalities and most thoughtful and stimulating critics of his time, left unpublished papers in considerable numbers, a selection of which is now printed under the title *Nineteenth Century Questions* [Houghton, Mifflin & Co. \$1.50]. He personally selected the contents of the volume and partly prepared them for publication. The book appears substantially as he left it and most of its contents have been given to the public already in lectures or magazine articles. There are several literary studies, including one on the Shakespeare-Bacon controversy, antagonizing the Baconian theory; several religious and philosophical,



one of which argues that animals have souls and probably are immortal; and several historical and biographical, including the author's well-known lecture on the Rise and Fall of the Slave Power in America. They constitute a worthy memorial of one of the leaders of public thought during the latter half of the century, and not only the author's many friends who remain but a much larger public will welcome the volume.

*With Feet to the Earth* [J. B. Lippincott Co. \$1.25] is a pleasant out-of-door book, by C. M. Skinner. The author is an enthusiast for walking, and also a close and sympathetic student of nature and of human life as encountered in his progresses through the country. He has made a very readable book, which those who are not adapted or inclined to exercise in the manner so dear to him nevertheless will enjoy, because they cannot help catching something of its zest while they read. It is well that the charms of pedestrianism, which few people realize fully, should be thus defended and urged in these days when the bicycle has rendered riding almost universal. Delightful as locomotion in that manner is, there is a charm and a benefit in walking which no other form of exercise can afford. The book is a pleasant one to have in one's pocket while afoot.

*The Growth of the French Nation* [Macmillan Co. \$1.25], by Prof. G. B. Adams, is as good a piece of work as is fairly possible in view of its necessary limits. It is clear, fair, well written, and leaves distinct impressions. The inevitable sketchiness of style is as little obvious as could have been expected. Of course it is impossible in such a work to go much into detail, and some aspects of the development of the nation necessarily are left almost wholly undescribed. But taking it all in all, and with its object in view, it is a fine piece of work which scholars of all grades will value.

The Macmillan Co. has reissued the *Poetical Works of Elizabeth Barrett Browning* [\$1.75] in a single volume. It includes all of her productions which have been published in book form excepting the earlier translation of *Æschylus's Prometheus Bound*. Two translations of this poem by her exist, one of which was intended to supplant the other, and naturally but one is included. It is a convenient and satisfactory household edition of her works.

Mary Fisher, the author of *A Group of French Critics* [A. C. McClurg & Co. \$1.25], has written of Edmund Scherer, Ernst Bersot, St. Marc-Girardin and others, several of whom are more or less famous in American literary circles, but no one of whom can be said to be widely known on this side of the Atlantic, and the work of mutual introduction and of judicious and pungent criticism she has well performed. One must be a reader of some experience and some range of literary knowledge in order to appreciate the book fully, and the circle of such persons still is somewhat limited, but it is large enough to warrant a welcome for such a book and it will pronounce this volume a success.—Rev. Dr. Augustus Jessop, the genial and popular English essayist, has written the life of *John Donne* [Houghton, Mifflin & Co. \$1.25], dean of St. Paul's from 1621 to 1631. The author has a quick appreciation of the salient features of his subject and has described his hero appreciatively and with expert skill. The book is short but more than ordinarily interesting, both because of the inherent interest of the theme and of the skill of the author.

*The Hepworth Year Book* [E. P. Dutton & Co. 75 cents] is made of extracts, one for each day of the year, from the writings of Rev. George H. Hepworth. They are practical, suggestive and spiritually helpful.—*Pensées of Joubert* [F. A. Stokes Co. 75 cents], selected and translated by Henry Attwell, also offers to the English reader many of the most impressive and stimulating thoughts of the author phrased in excellent English.

They are pre-eminently selections promotive of reflection.—Mr. A. L. Humphreys in *The Private Library* [J. W. Bouton. \$1.50] discusses what we do know, what we don't know and what we ought to know about our books, and has written a little treatise of the most pertinent and practical quality for book lovers and book owners. He who has, or who means to have, a private library, and who would like to own it intelligently and to the best possible advantage, will gain considerable light from this book, even though he be a man of some literary experience. The more we have examined its pages the more we have appreciated its substantial merits.—*Sphinx Lore* [E. P. Dutton & Co. \$1.25], by Charlotte B. Jordon, is one of the books full of puzzles of all sorts for the household. It contains charades, anagrams, diagrams and other puzzles of many different kinds and requiring ingenuity of different types to master them. In the hands of bright children such a book adds a great deal to the pleasure of winter evenings.

The annual volume of *Harper's Round Table* [\$3.50] is as rich in every attraction for young readers as its predecessors, and that is saying enough. If we had the time to read it we should be glad to see every issue of it and should read it attentively, although we are getting to be rather an old boy. We heartily commend it as a most desirable and enjoyable addition to the pleasure and profit of the boys and girls.

The third volume of *The Readers' Shakespeare* [Funk & Wagnalls. \$1.50], edited by D. C. Bell, contains the comedies, with some omissions, for which are substituted paraphrases of the omitted portions.—*Tennyson's The Princess* [Ginn & Co. 50 cents], edited by Prof. A. S. Cook, is another tasteful number of the Annotated English Classics series.—*And Undine* [Ginn & Co. 30 cents] is the famous tale of De la Motte Fouqué, translated by Abby L. Alger for the series of Classics for Children.

*Stray Leaves from Under the Catalpa* is a hanging calendar for next year, made up of selections from the weekly writings of Rev. Dr. T. L. Cuyler during the many years in which he contributed to *The Evangelist* over the signature, Under the Catalpa. They are distinctly and helpfully religious and illustrate the versatility and freshness of the author's mind.—*Prang's Christmas Cards*, a choice selection of which we have before us, illustrate the variety and beauty of conception and the skill in mechanical execution which for so many years have honorably characterized that enterprising house.

Lieut. E. L. Butts has endeavored in his *Manual of Physical Drill* [D. Appleton & Co. \$1.25] to systematize the physical training in the army. His book, however, might be used by others than soldiers, being in large measure descriptive of general gymnastics. It is concise, clear and abundantly illustrated.—*Der Bibliothekar* [D. C. Heath & Co. 30 cents], by Gustav von Moser, one of Heath's Modern Language series, has been edited by Prof. B. W. Wells and is a good example of the German drama adapted to the use of American schools. Professor Wells has furnished an introduction and notes.

*Why Go to College* [T. Y. Crowell & Co. 35 cents] is an address by Mrs. Alice Freeman Palmer, intended for girls. It is a practical and large-minded statement of truth.

*Gathered Gems of Song and Story* [Scriptural Tract Repository. 75 cents], by H. L. Hastings, contains various literary extracts—some of which are anything but gems—which aim to elevate character and to do good.

*Men in Epigram* [A. C. McClurg & Co. \$1.00], a compilation by F. W. Morton, purports to contain the views of maids, wives, widows and other amateurs and professionals, but apparently seeks its epigrammatic treasures as extensively among masculine sources as any others. It is a book of literary extracts about men, and contains considerable truth tersely put. But books about men merely as men are

as little to be justified as books about women as women.

Mr. F. A. Walter thinks he has devised an ideal system [Curts & Jennings]. Beginning with a *Church Treasurer's Account Book*, it descends through a superintendent's record, a secretary's record, a librarian's record, a Sunday school teacher's class-book and a primary class-book, down to sundry and divers cards for various uses connected with the Sunday school. The systematic Christian who is anxious to know just how many details can be lucidly and usefully collated and recorded will do well to consult this system.

#### NOTES

—Mr. Rudyard Kipling declines to receive payment for his patriotic poems.

—The bookstalls on the quays of Paris are to be abolished. What will their haunts do?

—A leading feature of *The Century* next year is to be *The Adventures of François*, a new story by Dr. S. Weir Mitchell.

—The imprint of Lee & Shepard, the well-known firm of publishers of this city, has appeared on more than 2,000 different works since the house was founded in 1861.

—Paul L. Dunbar, the colored poet, has been appointed to a position in the Congressional Library at Washington. He has just completed a novel, *The Uncalled*, his first important prose venture.

—Many others must sympathize with the late Prof. Henry Drummond's feeling about Thomas Carlyle: "After wading through a page of Carlyle I felt as if I had been whipped. Carlyle scolded too much for my taste, and he seemed to me a great man gone delirious."

—In view of the great sale of Mr. Isaacs, Marion Crawford's earliest story, it is amusing to read that so generally acute a literary judge as Mr. John Morley, after reading it in manuscript, advised Messrs. Macmillan & Co. not to accept it because, although a fine book, it would not sell!

—One hundred and forty-eight poets competed for the honor of writing the best poem on the Tennessee Centennial. The successful poet was Mrs. Virginia Frazer Boyle of Memphis. She is the author of *Brokenburne*, a novel, and also contributes poems and short stories to the magazines.

—Mrs. MacFall, "Sarah Grand," has risen up and cursed—speaking metaphorically, yet not so very metaphorically—the *Daily Times's* reviewer of her new volume, *The Beth Book*. If the book is half as vigorous as her apostrophe to her critic, it will be stimulating reading. Miss Marie Corelli must take care or she will lose her well-earned laurels as the peerless denouncer of literary critics.

[For Books of the Week see page 1000.]

Since the death of the late Mr. Thomas Doane of Charlestown, Mass., there has been much misconception as to his will, especially in reference to its provision for Doane College. Treasurer A. B. Fairchild writes to us, saying: "After the making of a few small bequests the remainder of the property is given in trust to three executors and their successors in office until the time when no child shall be living and no grandchild under the age of twenty-one, at which time it is to be given to Doane College as a permanent fund. In the meantime the income is to be used in the payment of certain annuities of definite amounts. The property is at present roughly estimated to be worth about \$100,000. In all probability the income will not be sufficient to pay the annuities for several years. The college is to be congratulated in having such a generous provision made for the future, but it is evident that it will be a long time before much direct benefit will be received from this bequest. In the near future the need of contributions for current expenses may be more urgent than heretofore, owing to the death of so strong a helper as Mr. Doane."

## In and Around Boston

### Young Men in Dorchester Churches

The spirit of unity and the overlooking of denominational differences has of late been practically demonstrated by the action of several churches of Dorchester to gain the interest of young men. Churches of the present decade are planning means of arousing in young men a common interest which will prove as strong as the influences which are brought to bear in the evil of the world. The advent into the churches of young men's clubs has been an impetus in this direction. All the evangelical churches in Dorchester have such clubs. Last winter they planned a number of joint debates, and large gatherings of young people from the different societies have shown unusual interest. Now the clubs connected with Pilgrim Congregational, Baker Memorial, Virginia Street Universalist, St. Mary's Episcopal, First Parish Unitarian, Stoughton Street Baptist Churches have organized a bowling league. A bowling alley has been secured which is free from the environments usually attendant at alleys, and considerable interest is manifest by the members. Three games are played during the week on nights which will in no way conflict with week day meetings held in the church, and the general good results are already apparent.

### East Boston's New Church

The Maverick Church, under the care of Rev. Dr. Smith Baker, on the island across the harbor from Boston proper, has for many years fostered a growing work at its chapel on the eastern end of the island. Congregations at preaching services have averaged over 100, and the Sunday school enrolls 175 scholars. Of late Rev. C. E. Beals was pastor, until his recent acceptance of a call to Stoneham. Rev. J. C. Young, formerly of Andover, Me., who came to East Boston about Sept. 1, has now assumed the pastorate and was installed Dec. 15, the same day on which the branch was recognized as the Baker Congregational Church—named after the pastor of the home church. The organization was effected Dec. 1. Fifty members leave Maverick Church and four new members join on confession. Dr. Baker presented the new church with a beautiful communion service. The organization will be aided by the Home Missionary Society to the extent of \$800. At the public services remarks were made by Dr. Baker, who also offered the prayer.

### Labor Relations Again

The discussion of the relations of the churches to Sunday labor problems was continued at the Ministers' Meeting on Monday morning. As at the previous meeting, Dec. 6, a large company was present, which in the reception of the addresses and in the discussion evinced hearty sympathy with wage-earners.

The consideration of the subject grew out of the investigation of a committee of the State Association. The first speaker was Rev. W. H. Allbright, D. D., who presented the committee's report. It had met representatives from the Brotherhood of Locomotive Engineers, the union of motormen and a considerable body of the employes of the West End Street Railroad. It was thus learned that the men favored a public conference for the discussion of their grievances, but feared to jeopardize their standing in the company. The West End Company is hostile to the unions. The committee learned from the management of the corporation that in the summer men could occasionally be excused from Sunday work, but not easily because of increase of travel and the demand for skilled service. Men who availed themselves of this so-called privilege were discounted at the office and soon "weeded out." Five hundred employes unanimously declared their wish for a rest day. If there were open choice only a few would work, and they for the necessary additional wages. To the question as to whether they would attend church with their

families there was an encouraging response. All felt the need of rest in view of the peculiar strain of their labor. Dr. Allbright thought that society should not tolerate such a state of life. "When pleasure is taken at the expense of human suffering and debasement, then it is time to call a halt." The West End Company was asked by the committee to minimize Sunday travel by discouraging excursions, to do all in their power to release from labor those who wish Sunday privileges, and to insist in the interest of service and safety that each man shall rest one day in seven.

Rev. H. W. Stebbins presented a report of his personal interviews with influential labor leaders. His findings were that a large per cent. of the wage-earners are tending toward agnosticism or atheism; for the most part they have no confidence in the churches; the ministry is regarded as a place-seeking profession and the ministers as under bonds to money in relation to many public utterances.

Rev. G. A. Gordon, D. D., believed a committee should be appointed to act with other ecclesiastical bodies in presenting the case to the West End Company and ask for a concession of the points made in the committee's report. Dr. Reuben Thomas defended the ministry from the accusations embodied in Mr. Stebbins' report. Rev. Daniel Evans referred to the position of the miners of Pennsylvania, and stated that a large number of the laborers employed there were religiously inclined.

In the discussion evidence was offered to show the existence of a religious spirit among the workers of Massachusetts. Representatives were in attendance from the Presbyterian, New Jerusalem, Baptist and Unitarian bodies.

The following resolutions, presented by the committee of the association, were unanimously adopted:

Whereas, Experience has shown that the honoring of the divine law commanding a seventh day of rest is indispensable to the welfare of society in all its relations; and

Whereas, The employes of the great transportation companies, while often ostensibly offered, are practically denied such a rest; therefore

Resolved, First, that we favor every wise effort to secure such speedy legislation as shall compel every transportation company to provide one day's rest out of every seven. Second, that we ask every organization, both religious and secular, with our committee to aid in the most thorough discussion and general petition toward this desirable end.

### A Rally

Special effort is being made to secure a rally of local Sunday school workers at Berkeley Temple, next week Wednesday, Dec. 29, that will prove conspicuously useful and successful. It will be the winter meeting of the Boston District Sunday School Association, and the gathering will be held at Berkeley Temple at 2.30 in the afternoon, continuing through the evening, with an intermission for a social hour and supper. Among the speakers will be Rev. C. A. Dickinson, D. D., M. C. Hazard, Ph. D., George W. Pease, Hon. S. B. Capen, and Rev. A. E. Dunning. Each school is entitled to five delegates besides the pastor and superintendent.

The New England Education League is a new organization, which proposes to secure equal school advantages for New England children in city and country, and to promote greater interest among the people in public education. Its first parlor meeting was held at 45 Commonwealth Avenue, Boston, last Thursday evening, and addresses were made by the secretary, Rev. W. Scott, Rev. Dr. N. E. Wood of the First Baptist Church and W. H. Mowry, Ph. D., of Hyde Park. Other meetings of similar character are to be held in different towns and cities in New England.

## News from the Churches

### Meetings to Come

BOSTON MINISTERS' MEETING, PILGRIM HALL, Dec. 27, 10 A. M. Subject, The Congregational Union of Boston and Vicinity. Speakers, Messrs. Capen, Darling, Noyes and others.

FOREIGN MISSIONARY PRAYER MEETING, under the auspices of the Woman's Board of Missions, in Pilgrim Hall, Congregational House, every Friday at 11 A. M.

### Benevolent Societies

THE CONGREGATIONAL HOME MISSIONARY SOCIETY is represented in Massachusetts (and in Massachusetts only) by the MASSACHUSETTS HOME MISSIONARY SOCIETY, No. 9 Congregational House. Rev. Joshua Coit, Secretary; Rev. Edwin B. Palmer, Treasurer.

WOMAN'S HOME MISSIONARY ASSOCIATION, Room No. 32, Congregational House. Office hours, 9 to 5. Annual membership, \$1.00; life membership, \$20.00. Contributions solicited. Miss Annie C. Bridgman, Treasurer.

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS, Congregational House, No. 1 Somerset Street, Boston. Frank H. Wiggin, Treasurer; Charles E. Swett, Publishing and Purchasing Agent. Office in New York, 121 Bible House; in Chicago, 153 La Salle Street.

WOMAN'S BOARD OF MISSIONS, Room 1 and 2, Congregational House. Miss Sarah Louise Day, Treasurer; Miss Abbie B. Child, Home Secretary.

THE AMERICAN MISSIONARY ASSOCIATION, Bible House, New York. Missions in the United States, evangelistic and educational, at the South and in the West among the Indians and Chinese. Boston office, 21 Congregational House; Chicago office, 153 La Salle Street; Cleveland office, Y. M. C. A. Building. Donations may be sent to either of the above offices, or to H. W. Hubbard, Treasurer, 108 Bible House, New York City.

THE CONGREGATIONAL CHURCH BUILDING SOCIETY—Church and Parsonage Building. Rev. L. H. Cobb, D. D., Secretary; Charles E. Hope, Treasurer, 59 Bible House, New York; Rev. George A. Hood, Congregational House, Boston, Field Secretary.

CONGREGATIONAL EDUCATION SOCIETY (including work of former New West Commission).—Aids four hundred students for the ministry, eight home missionary colleges, twenty academies in the West and South, ten free Christian schools in Utah and New Mexico. S. F. Wilkins, Treasurer. Offices: 10 Congregational House, Boston; 151 Washington Street, Chicago, Ill. Address, 10 Congregational House, Boston.

CONG. SUNDAY SCHOOL & PUBLISHING SOCIETY.—Contributions used only for missionary work. Rev. George M. Boynton, D. D., Secretary; W. A. Duncan, Ph. D., Field Secretary; Charles F. Wyman, Treasurer, Congregational House, Boston.

MASSACHUSETTS BOARD OF MINISTERIAL AID.—Gifts should be sent to Arthur G. Stanwood, Treasurer, 701 Sears Building, Boston. Applications for aid to Rev. E. B. Palmer, Room 9, Congregational House.

MINISTERIAL RELIEF.—In order to afford a little timely aid to aged and disabled home and foreign missionaries and ministers and their families, the committee of the National Council asks from each church one splendid offering for its permanent investment fund. It also invites generous individual gifts. For fuller information see Minutes of National Council, 1892, and Year-Book, 1893, page 62. Secretary, Rev. N. H. Whittlesey, New Haven, Ct.; Treasurer, Rev. S. B. Forbes, Hartford, Ct. *Form of bequest:* I bequeath to the "Trustees of the National Council of the Congregational Churches of the United States" (a body corporate chartered under the laws of the State of Connecticut) here insert the bequest, to be used for the purpose of Ministerial Relief, as provided in the resolution of the National Council of the Congregational Churches of the United States at its session held in Chicago in October, 1886.

THE CONGREGATIONAL BOARD OF PASTORAL SUPPLY, established by the Massachusetts Home Association, offers its services to churches desiring pastors or pulpit supplies in Massachusetts and in other States. Room 22A, Congregational House, Boston. Rev. Charles B. Rice, Sec.

THE BOSTON SEAMAN'S FRIEND SOCIETY, organized 1827. Chapel and reading-room, 287 Hanover Street, Boston. Open day and evening. Sailors and landsmen welcome. Daily prayer meeting, 10.30 A. M., Bible study, 3 P. M., Sunday services, usual hours. Meetings every evening except Saturday. Branch mission, Vineyard Haven. Is a Congregational society and appeals to all Congregational churches for support. Send donations of money to B. S. Snow, Corresponding Secretary, Room 22, Congregational House, Boston. Send clothing, comfort bags, reading, etc., to Capt. S. S. Nickerson, chaplain, 287 Hanover Street. Bequests should read: "I give and bequeath to the Boston Seaman's Friend Society the sum of \$—, to be applied to the charitable uses and purposes of said society." Rev. Alexander McKenzie, D. D., President; George Gould, Treasurer.

### PASSING COMMENT ON THIS WEEK'S NEWS

A recent address by a Massachusetts pastor on institutional churches brought out the suggestive point that a large church work should be helped along certain lines by more paid workers, among whom should surely be the superintendent of the Sunday school and a private secretary for the pastor. There are doubtless many more fields than now recorded which would immediately show the benefit of turning off much of the pastor's routine work to an assistant, and where there are quite as truly superintendents who would welcome a paid substitute. But before the trial is attempted it is difficult to make the spiritual gains resulting from such an increase of the working force weigh heavy enough in the minds of the contributors to encourage the change.

With churches, as individuals, not every one can at all times do what it recognizes as desirable. But what a brave and rewarding achievement for that German church in St. Louis to turn the refusal of help from the C. C. B. S. into a blessing by carrying through the enterprise unaided! The priceless gain in self-reliance could have been won in no other way.

A recent ordaining council in Nebraska



which prefaced its deliberations by holding, with other interested persons, a morning meeting for fellowship and prayer in the interest of work in the vicinity did a brotherly service which must have helped to answer its own petitions.

Seven churches in a town of a little over 1,000 population! There are such instances. We should be glad that the fact is so unusual as to arouse surprise when we read of it. For the sake of the preachers we hope every person in the town attends worship regularly.

The influence of the Babe of Bethlehem is drawing together children of various denominations in a Wyoming town, as well as drawing money from the pockets of business men wherewith to celebrate his birth.

A Boston suburban church has put into operation an arrangement that will alleviate the constant responsibility which generally falls upon a few in providing for the regular church socials.

The Detroit churches are not unmindful of their obligations of benevolent support. With such material proofs of interest there should certainly be no increase of indebtedness.

A Nebraska church, not content with regaining its own financial foothold under difficulties, is reaching forth a helping hand to others.

The two Minneapolis churches which are pining for work must make some pastors pine for such a membership.

A Rhode Island church is benefited by two practical ideas, one affecting the men, the other the young people.

The denominational circle of the City of Brotherly Love has extended recently to receive a new sister.

That infant church in Iowa is a promising bairn and sets a worthy example for future organizations.

#### A GRAND ACHIEVEMENT IN DEBT RAISING

Under the inspiring leadership of its pastor, Rev. S. S. Mathews, and with the kindly aid of sister churches, Hanover Street Church, Milwaukee, has just accomplished a work that is considered in that city but little short of a miracle. When Mr. Mathews assumed the pastorate two and a half years ago he found a beautiful edifice, erected three years before, costing with its site and furnishings \$39,600, upon which was an overdue mortgage of \$15,000, incurred by the erection of the building, together with a floating indebtedness of \$2,500 more, resulting largely from yearly deficits in previous current expenses. In addition the interest upon the mortgage, \$900 per year, had been passed until it amounted to \$1,400, making a total interest-bearing debt of \$18,900. The creditors holding the claims were clamorous for their money, and suit in foreclosure was begun by the corporation holding the mortgage. The stringency of the times continued to be so severely felt in this community that the church and its friends were hopeless, believing that nothing could prevent the sale of their property and the final extinction of the church.

Mr. Mathews made himself acquainted with the situation, and announced that first these debts should be paid and the pouring of interest money into a bottomless hole should be stopped. Undaunted by the statement that such an effort was impossible, he set to work with an unwavering faith in a prayer-answering God and with an unconquerable energy, and so inspired his people that they zealously followed. In the short period of two and a half years their efforts have been completely successful. The \$15,000 mortgage and its interest, the \$2,500 floating indebtedness and its interest and the \$1,400 of passed interest have all been paid, and in two weeks more, when the church reaches the end of its fiscal year, every dollar of old and current indebtedness will have been paid and a small balance be left in the treasury.

While paying off this legacy of old indebtedness, the church has raised and paid \$2,306 of

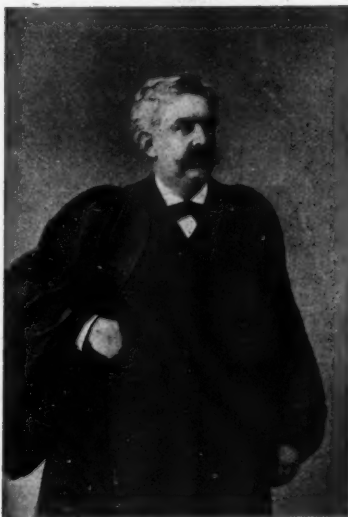
accrued and current interest, making a grand total of \$21,206 raised and paid upon the debts of the previous administration. The Church Building Society, learning of the tremendous efforts the church was making to be released from its crushing burden, brought relief with a grant of \$5,000 and a parsonage loan of \$1,500, to be used only in extinguishing the final debts. The remainder of the indebtedness, amounting to \$14,700, was raised in this community. Including current expenses, nearly \$29,000 have been raised during the present short pastorate.

This financial accomplishment has been accompanied by the blessing of God, and already greater spiritual activity has been manifested, special meetings held, and additions made to the numbers, strength and power of the church.

A. L. W.

#### THE NEW BEDFORD ANNIVERSARY

The completion of twenty-five years of the pastorate of Rev. M. C. Julien in New Bedford, Mass., was celebrated by his church, the Trinitarian, last week Sunday and Monday. The first day was marked by the pastor's sermon and by the evening fellowship meeting in the parlors of the Church Home. The latter service called forth a number of speakers,



REV. M. C. JULIEN

who touched upon various topics, such as The Relation of the Mother and Daughter Church, The Deceased Members, The Bible School, Christian Effort at All Times, Friendships and Social Life in the Church.

The pastor in his sermon dwelt rather upon the consecration and inner growth of his people during this quarter-century than upon the lengthening of statistical columns, and he delighted to record the constant unity of spirit which he has always felt among his people.

The Monday evening service was a rare gathering for New Bedford. It was at the Church Home. The hall was nearly filled. Representatives of all shades of religious belief were present. Mr. L. L. Holmes presided. He reviewed the early coming of Mr. Julien to the church, and of the faithful service of his long period here. Deacon F. A. Washburn then read an affectionate expression of regard, which has been adopted by the society. It recognizes the warm relations which exist between pastor and people, gives thanks for the past and testifies to the strong hope of future days and work. Other speakers were Rev. J. F. Clark, D. D., Rev. S. C. Bushnell, Hon. H. M. Knowlton. A number of messages from well-known friends in remote places were read, among them being letters from Rev. Drs. G. A. Gordon, R. R. Meredith, W. E. Barton, Lyman Abbott, Arthur Little, J. C. Lorimer, W. H. Cobb and many others. After the service Mr. and Mrs. Julien

received many congratulations and the social features of the evening were extended to a late hour. Refreshments were served by the young ladies and orchestral selections were rendered.

The *Messenger*, the monthly paper of the church, is devoted almost exclusively in the present issue to anniversary matters, the pastor's column containing abstracts from his first sermon in this church after his call. An original poem was read at one of the services by Miss Elizabeth Watson.

#### THEOLOGICAL SEMINARIES

##### Andover

Professor Cheyne's concluding lectures were on Orthodox and Heretical Wisdom, Contemporary Levitical Piety, and Judaism, Its Power of Attracting Foreigners, Its Higher Theology, Its Relation to Greece, Persia and Babylon.—Subjects for the honorary scholarships have been given out for this year.—R. W. Dunbar was the Senior Class preacher last week.—G. H. Wright of the Senior Class and G. A. Andrews of the Middle Class have recently preached at the Concord Reformatory.—In the course in homiletics Professor Churchill is lecturing on Truth.—Rev. J. S. Colby, who has been taking a special course at the seminary, has left for Des Moines, Io., to accept a temporary pastorate.—The Christmas recess extends from Dec. 22 to Jan. 5.

##### Hartford

At the general exercises last Wednesday afternoon Miss Burroughs read a paper on Some Phases of Optimism in the Literature of this century.—The Christmas vacation begins Friday, Dec. 24, and ends Monday afternoon, Jan. 3.

##### Yale

Last week the Semitic Club heard Mr. H. W. Dunning discuss Rashi's Commentary on Gen. I.—Rev. E. S. Lines, D. D., of St. Paul's Episcopal Church read a paper before the Liturgical Society on Worship, Its Principles and Its Beginnings.—The Leonard Bacon Club public debate was on The South Carolina Dispensary System as the Best Solution of the Liquor Problem. The fourth lecture in the club's course was given by Rev. Gilbert Reid of China on The Present Crisis in China.—The next lecture in the course will be on Jan. 12 by Rev. C. L. Thompson, D. D., of New York.—Another of last week's lectures was on Democracy and Education by Rev. Henry Van Dyke of New York.—The Graduate Class, under Professor Curtis, begins next term a study of the early history of Israel, reading and comparing such works as Mc Curdy's, Stade's, Renan's and Cornill's Histories.—The Senior preacher last week was Aaron Breck.—Chester Ferris, a Senior, has been engaged as regular supply at Cornwall, Ct.

##### Oberlin

The seminary closes its first term on the 22d, with the usual examinations. The next term begins Jan. 5.—Washington Gladden gave the college and seminary a stimulating lecture last Thursday.—Several of the faculty attended the celebration of Forefathers' Day at Cleveland, the day being observed by special program Sunday evening in Oberlin.—The presentation of the Messiah at the holidays is always of great interest to the students, some of whom sing in the chorus. This year the presentation was unusually fine.

##### Chicago

Professor Curtiss was present at the Washington Park Church last Sunday morning. He assisted in the communion service, just previous to which 17 new members were received. In the evening he assisted in raising money by subscription for current expenses at the Porter Memorial Church, where W. R. Bennett of the seminary is pastor.—Professor Paeth of the German department is engaged in mission work among the Germans of Chicago every Sunday.—The *Kirchenbote-Kalender*, edited by one of the Seniors, W. Fritzenrath, has recently appeared.—Monday evening two of the students, C. E. Burton and C. L. Fisk, among others addressed the annual meeting of the City Missionary Society. The seminary quartet furnished two pieces.—Rev. W. A. Bartlett of Lowell, Mass., addressed the faculty and students Thursday afternoon on The Evening Service.

#### CONFERENCES AND ASSOCIATIONS

ME.—The semi-annual meeting of Aroostook Conference was held, Dec. 8, 9, in Sherman Mills. The Swedish Church of New Sweden was admitted to fellowship. It is an earnest, working church, with a building seating 500 and a faithful pastor, Rev. C. P. Fogelin. This is the ninth now in the county.

**N. Y.**—The Central Association held its annual meeting in Homer, Dec. 14, with good attendance. The principal addresses were: The Man Not in the Pew, Common Defects of Young Churches and Common Defects of Old Churches, Why Do Churches Withhold Their Gifts from the Benevolent Societies? What Do You Desire for Yourself and for Your Church this Winter? Uses of the Lord's Day in Our Family and Religious Life and The More Excellent Way. Missionary addresses were also given. A new constitution was adopted, and as delegates to the National Council Rev. E. N. Packard, D. D., William E. Abbott, Esq., and H. A. Flint were elected.

#### CLUBS

**MASS.**—The Worcester Club held its meeting on the 13th, with an attendance of 200. Rev. A. Z. Conrad, D. D., was elected president. The theme for the evening was The Institutional Church. Rev. A. F. Schauffler, D. D., of New York gave a history of the development of the movement, and Rev. Alexander Lewis spoke on The Application to Local Needs.

**N. H.**—The Central New Hampshire Club held its 19th regular meeting with Pilgrim Church, Nashua, Dec. 15, and despite a heavy rain there was a fair attendance. Three were added to membership. The social attractions indicated the prevailing fellowship. The address was by Hon. S. B. Capen of Boston on The Duties of Christian Citizenship, and its practical common sense found an enthusiastic response from his audience. The meeting was eminently successful and enjoyable.

**VT.**—Passumpsic Club celebrated Forefathers' Day at Bradford, Dec. 20. The principal address was by Rev. Smith Baker, D. D., of Boston on What the Pilgrims Say.

**R. I.**—The Providence Club celebrated its winter festival Dec. 13. The addresses were by Mrs. Alice Freeman Palmer and Rev. A. E. Winship. Lady friends were invited. Special music was rendered.

**CT.**—The New Haven Club at its Forefathers' meeting considered The Annexation of Hawaii. The speaker, Hon. L. A. Thurston of Hawaii, was formerly minister from the islands to the United States, and is now in this country to negotiate the treaty.

**O.**—The Cleveland Club temporarily recalled its loan of Dr. Barton to Boston and heard its old-time beloved member for a Forefathers' Day address on The Permanent Contribution of the Pilgrim to American Civilization. The historical material was abundant and fairly managed, the breadth of thought marked and inspiring and the gleams of wit illuminating. The attendance was good and the present year's plan of meeting with the churches is thus far a success. The club made fitting mention of an honored member deceased, Forrest A. Coburn, architect of the First and Euclid Avenue Churches, as well as of other public buildings in Ohio.

**MINN.**—The Southern Minnesota Club, at its third annual meeting, Dec. 13, was delightfully entertained by the church at Austin. At the afternoon session Rev. T. M. Edmunds read a paper on Evangelists and Evangelism. In the evening Rev. D. N. Beach, D. D., spoke on The Strength and Limitations of Puritanism. The club numbers about 60 members, and its past success is largely due to the work of its retiring secretary, Rev. G. S. Ricker. Hon. L. L. Wheelock of Owatonna was re-elected president of the club and Rev. J. H. Chandler was chosen secretary.

**WN.**—The third annual meeting of the Spokane Club was held Dec. 7, with Westminster Church. Prof. C. S. Nash gave the address, speaking for Our Seven Theological Seminaries in general and Pacific in particular. At the banquet, speeches were made by Rev. F. B. Doane, Mr. E. Dempsey, and Mrs. L. M. Bailey, who, in the absence of President Penrose, spoke for Whitman College. Rev. T. W. Walters was chosen president for the coming year.

#### NEW ENGLAND

##### Boston

[For other Boston news see page 1004.]

**JAMAICA PLAIN.**—*Baylston.* The annual collection for the American Board amounted to about \$70, an increase over last year. The church socials the coming season have been arranged so that each of five different sections of the congregation, every one to include about 25 persons, will have the complete arrangement of one sociable. No solicitation for assistance of any kind is to be asked outside of the section in charge. The Sunday school teachers now meet every fortnight after the regular session for conference and prayer. The ninth anniversary of the pastor, Rev. Ellis Mendell, occurs Dec. 27.

**Brighton.** Last week Wednesday night a Forefathers' Day celebration was held by the women's association. A banquet was served in the gaily decorated vestry. The speakers were: Gen. Curtis Guild, Col. H. A. Thomas and the pastor, Rev. A. A. Berle, D. D.

#### Massachusetts

**CHELSEA.**—For several Sundays past the First, Central and Third Churches have, in harmony with all the Protestant churches of the city, devoted regular and special services to a consideration of no license for Chelsea. Rousing meetings resulted, with such speakers as Senator Roe, Mr. F. A. Hill, Mr. J. J. Myers, Dr. Arthur Little and others. Last Sunday night Rev. C. E. Jefferson, pastor at Central Church, considered The Results of the Campaign, reviewing the obstacles and conquering features of the contest. The next night, in the same place, a law enforcement meeting was held, and special committees were appointed, through whom an aggressive movement will be continued through the year.

**CAMBRIDGE.**—*North Avenue.* Rev. W. B. Thorp, Binghamton, N. Y., preached last Sunday. *First.* Rev. D. C. Green, D. D., gave an address last Sunday evening on Christianity and the New Life in Japan. Next Sunday evening Pres. B. T. Washington will speak.

**WAKEFIELD.**—Rev. A. P. Davis has recently completed three years of service, during which 121 persons have united with the church, 70 on confession. The total membership is 482. The average attendance of the Sunday school the last month was 383. The C. E. Society, which numbers 115 members, held its 10th anniversary Dec. 3. During its life it has raised \$1,000 for various purposes, and its fresh air work is the largest of any church about Boston.

**NEWMURYPORT.**—*North.* The C. E. Society has invited all the young people's societies of the city to a sunrise prayer meeting on Christmas morning. The C. E. local union did good service on election day for no license. *Whitefield.* A member of a stronger Congregational church in the city has offered to give his influence, work and about \$1,000 to this needy and burdened church on condition that the Whitefield congregation raise the balance of the church debt and carry on the work. *Prospect Street.* The pastor, Rev. M. O. Patton, is conducting meetings to study the Keswick movement. The recent evangelistic campaign of five weeks has seemed to prepare the city for active work. *Belleville.* The convention of the Brotherhood of Andrew and Philip last week brought a treat and new impetus to the people. There have been 27 received into membership during the past year.

**LOWELL.**—*Kirk Street.* The pastor's father, ex-Pres. S. C. Bartlett of Dartmouth College, gave a stereopticon lecture on The Exodus of Israel last Sunday evening, following the track of the children of Israel to Sinai and speaking of his personal inspection of the region. The young men's organization are much interested in a series of practical talks given by men who are prominent in their professions. Last week's talk by one of the bank officials upon Banking and Currency Reform was considered especially helpful to a good understanding of this theme.

**WORCESTER.**—Rev. C. L. Noyes of Somerville addressed the Ministers' Meeting last week on The Genesis and Development of the Gospels. *Union.* Dr. Tuttle preached a strong sermon last week on his first anniversary as pastor, in which he laid down the policy the church should follow. *Belmont.* The Brotherhood of Andrew and Philip held a fellowship meeting the 16th of other chapters and kindred organizations. Topics discussed were: Forms of Work, Difficulties, Encouragements and Motives in Brotherhood Work.

**SPRINGFIELD.**—*First.* So much interest was expressed in the pastor's Thanksgiving sermon that it has been published for the benefit of the Bible school. Mr. Goodspeed has recently preached sermons on No License, Art and The Life of Paul. The rooms have been changed somewhat to accommodate the increasing attendance of the Bible school. A newly arranged library containing books of literary and moral merit is receiving much commendation. *South.* The annual parish meeting found a balance in the treasury. *Park* has had a successful year and now has a balance in the treasury. The Ladies' Benevolent Society held a successful fair and supper Dec. 8. *Faith.* A fair held Dec. 7, 8 netted a considerable sum. *North* has just met with a great loss by the death of Mr. Edward H. Phelps, nephew of the late Prof. Austin Phelps. He had been prominently connected with the *Springfield Republican* and the *Daily Union*, and was the founder of the Phelps Publishing Company, the largest publishers of agricultural papers in the United States. Mr. Phelps was a

musician of fine taste. The fine organ of the church was built under his direction, and he served as organist at different times in several of the most prominent churches in the city.

**PITTSFIELD.**—*Pilgrim Memorial.* The new building was occupied for the first time Dec. 12. A large audience gathered to hear an appropriate sermon by the pastor, Rev. Raymond Calkins.

**TURNER'S FALLS.**—*First.* Dec. 14 found a large congregation present at the installation of Rev. F. N. Merriam. The sermon was preached by Rev. Dr. J. H. Denison and Rev. H. C. Adams offered the prayer. The new pastor is a graduate of Williams College and Hartford Seminary. He is a native of Massachusetts.

#### Maine

**PORTLAND.**—The old St. Lawrence Street meeting house has recently been sold. There are enough large colored windows, leaded sashes, in good condition to supply a small church. Any communication regarding them should be addressed to *The Congregationalist*.

**AUGUSTA.**—A council organized a church, Dec. 14, in the Church Hill district, about three miles from the center of the city. This is the fruit of branch work and starts with 16 members, some of them prosperous farmers.

**BUCKSPORT.**—The Gale meetings have closed after arousing the whole community. There have been many conversions, some prominent persons among the number. Business at times was practically suspended.

**BANGOR.**—The Y. M. C. A. anniversary was held in City Hall and was an enthusiastic gathering. *Central.* A Men's Club with 78 members has been formed with a hopeful outlook.

#### New Hampshire

**HINSDALE.**—This manufacturing town is being helped by special meetings led by Evangelist Hammond. The first meeting was held Dec. 15, and four services were held the following Sunday. The meetings continued with deep interest and conversions. There has not been a general revival in this place for 23 years. Rev. W. E. Renshaw is pastor.

**PLYMOUTH.**—As a result of the union evangelistic services in October, under the lead of Rev. M. S. Rees, several are expected to unite with the church at the next communion, among them one of the teachers of the normal school.

On Dec. 13 the church in Brentwood and Dec. 20 that in Epping passed the 150th anniversary. Both are daughters of the First Church in Exeter, having been organized in territory originally belonging to that town when there was only one church.

#### Vermont

**OLCOTT** is henceforth to be known as Wilder, after the late Charles T. Wilder, the builder of the place and generous philanthropist. He founded the paper mill plant here, which now involves \$1,500,000, and built up the village, which now has nearly 1,000 population. Rev. H. M. Kellogg is pastor of the church.

#### Rhode Island

**WOONSOCKET.**—*Globe.* The young people have formed a singing class and are being trained under a competent instructor. They sit forward in the Sunday evening service and lead the hymns. The pastor, Rev. J. C. Alvord, has been preaching on The Deepening of the Spiritual Life for a number of successive Sundays, and the result is evident in the prayer meetings. Several conversions have taken place. The newly organized Men's Church Union, formed of members of all the different churches in the city and started by the Congregationalists, had, at its first regular meeting, an address by Rev. Floyd Tompkins. A new piano has been purchased and placed in the vestry. A normal class for Sunday school teachers has lately been formed.

#### Connecticut

**NEW HAVEN.**—*Dwight Place,* at its annual meeting, reported 47 additions to membership. The total membership is 844. The Sunday school has grown steadily in membership and doubled its contributions. Its enrollment is 540. The church benevolences were \$3,321. The Y. P. S. C. E. has 128 active members. Rev. J. E. Twitchell, D. D., is pastor and Mr. P. A. Johnson assistant. *United.* The Men's Club service, Dec. 19, was addressed by Dr. Henry Van Dyke on Morality and Art. Mr. E. D. Mead of Boston will give the address Jan. 2. *Howard Avenue.* The pastor, Rev. W. J. Mutch, is giving a series of evening sermons on Essentials of the Christian Life, some of the themes being: The Disciple's Cross, The Instructive Mind, The Regulated Life. *Plymouth* is considering the adoption of individual communion cups, and has recently organized a young girls' foreign mission board, known as Earnest Workers.



**NEW BRITAIN.—South.** The young people celebrated Whittier's birthday with a "Quaker social" last Thursday. A unique and entertaining program was carried out, and the large gathering of people pronounced the entertainment a splendid success. Forefathers' Day was the subject at the services on Sunday. In the evening the Forefathers' Day service, written by one of the members here, Mrs. G. S. Talcott, and published by *The Congregationalist*, was used.—*First Church of Christ.* Dr. R. T. Hall was installed pastor Dec. 16. The church and society were unanimous in the call of Dr. Hall, and the occasion of the installation was a happy one.

**SHELTON** has just closed its fifth year of existence. The week beginning Dec. 12 was celebrated as anniversary week. At the start there were 35 members. Since then 186 have joined, making the total membership 221. The present net membership is 203. The church has given to benevolences about \$2,500. The women's society has secured in various ways a total of \$3,281. The Christian Endeavor Society is a power for good and a source of encouragement to the pastor, Rev. L. M. Keneston. The Sunday school organized with 44 members has grown to about 240.

**HARTFORD.—Center.** Dr. C. M. Lamson preached the sermon at the installation of Dr. R. T. Hall of the First Church of Christ, New Britain, Dec. 16.—*Park.* Dr. P. S. Moxom of Springfield, Mass., preached for the pastor last Sunday evening. The subject of his address was Evolution.

Danielson has voted to adopt individual communions.—*Bristol* has adopted an elaborate responsive service for the first part of the service.—Mrs. C. M. Spencer, who has been a member of the church in Manchester for 82 years, died Dec. 9 at the age of 97.

#### MIDDLE STATES

##### New York

**MAINE.**—An art exhibition was held in the church parlors Dec. 17, the proceeds to be devoted to the purchase of a piano for the primary S. S. classes.

General Missionaries Lemuel Jones and H. E. Gurney will supply for the present at Pilgrim Chapel, Syracuse, and St. Luke's Church, Elmira.

##### New Jersey

**EAST ORANGE.**—The pastor, Dr. F. W. Baldwin, has become chairman of an important committee of the Associated Charities of Orange, the object of which is to make Christian fellowship more manifest to the poor. He has also just started his class for the study of questions relating to the Christian life. On the first Sunday of the month he preached his eighth anniversary sermon. During these years 130 new members have been received, a handsome church building erected and paid for and numerous other ministries to the community performed.

**BOUND BROOK.**—Attendance at the Sunday services is increasing. Fifteen persons are to become members at the next communion, nine on confession. A union Whitman memorial service was held with this church.

**CLOSTER** has just voted to join the Congregational Union of New Jersey. The new church paper, *Pulpit and Pew*, is well received.

##### Pennsylvania

**PHILADELPHIA.**—*Pilgrim* was formally recognized and welcomed into Congregational fellowship Dec. 3. Rev. H. W. Myers, Jr., was also ordained as pastor. This was formerly the Independent Christian Church of Kensington, and comes to Congregationalism with a good house of worship, all paid for, a membership of about 70, and a Sunday school of 250.—*Snyder Avenue* laid the corner stone of its new chapel Dec. 11. Pastor F. E. Wieder and Rev. Messrs. H. W. Myers, M. H. Williams and C. H. Richards, D. D., participating in the services. A generous gift from the Church Building Society enables the church to complete the house without debt.

#### THE SOUTH

##### Georgia

**ATLANTA.**—*First* has a band of consecrated women who follow practical endeavors. They have recently presented the church with a gas cooking stove, surprised the pastor, Rev. H. H. Proctor, on his 29th birthday with an excellent black suit and a fine oak desk, and they are planning to improve the ventilation of the church. Rev. William Batt, chaplain of Massachusetts Reformatory, greatly delighted the church recently with his address on P. son Reform.

#### THE INTERIOR

##### Ohio

**MARIETTA.**—*First* has held union services with the Baptist and Presbyterian churches, with preaching each evening by one of the pastors. The spirit

of the meeting has been manifest in the regular services since, and a number of the young people in the Sunday school have pledged themselves to the new life. Congregations are steadily growing. The pastor, Rev. J. R. Nichols, has given much thought to a plan of uniting the smaller churches in the conference under the lead of a general pastor and missionary. Rev. John Edwards, recently of Pittsburg, has taken hold of this difficult work with enthusiasm.—*Harmar.* The pastor, Rev. V. O. Boyer, has arranged a series of Evenings with Authors, which is proving popular and helpful. The plan provides that some one give an outline of some book of acknowledged merit, with selections from the same.

**CLEVELAND.**—The fifth anniversary of the Congregational City Missionary Society showed about \$18,000 in valuable and well-located real estate, with encumbrances of about \$6,000. Lakewood and Denison Avenue churches are doing well. Only about \$300 is lacking of the apportionment asked of the churches.—*Grace* welcomes its new pastor, Rev. D. C. McNair, and takes up its work with new hope.—Rev. A. B. Chalmers, who has accepted the call to succeed his brother-in-law, Rev. William Knight, at Saginaw, Mich., has been pastor of the Disciple church in Cleveland. He is one of the best and most favorably known young pastors of the city.—*Lakeview* comes to its third anniversary with debt reduced one-half and pledges for the new year increased by more than one-half.

**SPRINGFIELD.**—*First.* Forefathers' Day exercises commenced Wednesday evening last week with a Congregational District School, in which the people were catechized by the pastor, Rev.

Continued on page 1011.

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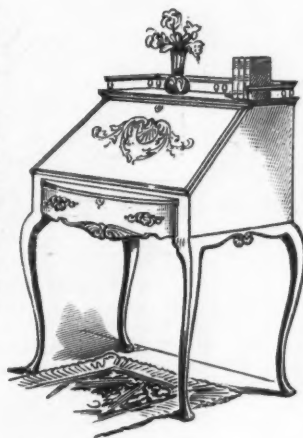
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**QUARBOAG ALMANACK FOR 1898.** By W. B. Forbush.
- Eaton & Mains, New York.*  
**NEW TESTAMENT HISTORY.** pp. 38. 10 cents.

## MAGAZINES

December. EXPOSITORY TIMES.—ST. ANDREW'S CROSS.—BOOK BUYER.—AMERICAN MONTHLY REVIEW OF REVIEWS.—SUNDAY.—FORUM.—INTERNATIONAL.—GOOD WORDS.—MUSICAL RECORD.—CATHOLIC WORLD.

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## Biographical

REV. EPHRAIM C. CUMMINGS

Mr. Cummings, who died at Portland, Me., Dec. 14, was born in Albany, Me., Sept. 7, 1825, graduated from Bowdoin in 1853 and from Bangor Seminary in 1857. He was pastor at Brewer, Me., in 1859-60, going thence to the Second Church, St. Johnsbury, Vt. During the war he was chaplain of the Fifteenth Vermont Regiment and at its close traveled extensively in Europe. In 1873 he was, for a year, acting professor of mental and moral philosophy at Bowdoin College. Since then he has devoted himself mainly to literary work.

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### The Business Outlook

The conditions of general trade have not undergone noteworthy change during the past week. There is more or less slackening as the annual stock-taking period approaches, but as a whole general business is satisfactory in volume, and in one or two instances there is a substantial increase of activity. This is notably true of iron and steel, for which better prices are ruling. Pig iron is in quite active movement and the production is very heavy. People in the iron trade are looking forward to a very busy season.

Wheat has been steadier in price and the large shipments abroad continue. Corn and oats advanced in price. The export movement from the Pacific coast is very heavy, the shipments including large quantities of wheat, cotton and lumber. Preparations for a heavy traffic movement to Alaska are being made, and this is one reason why trade in the far Northwest is so brisk. All over the Northwest returning travelers say that business is booming. In the East wholesale trade is quiet, although the natural holiday activity in retail lines produces a fair re-order business.

The cotton goods industry remains unsatisfactory, and the Amoskeag mills have inaugurated what is thought will develop into a general movement among the mills to reduce wages. There is no question that Northern mills are feeling Southern competition, and the time is probably coming when all coarse cottons will be made in the South. In print cloths those mills which make narrow goods are at a disadvantage, because the popular demand is for wide goods. This is one of the problems which confronts the Fall River mills.

The stock market continues strong, in spite of occasional setbacks, and Wall Street professes to be bullish on securities.

### Marriages

*The charge for marriage notices is twenty-five cents.*

**CHADWICK-MERRITT**—In Chicopee Falls, by Rev. W. G. Ballantine, formerly president of Oberlin College, Elmer M. Chadwick and Katharine M. Merritt, daughter of the late Rev. E. W. Merritt, both of Salem, Ct.

**WILCOX-BOYS**—In Newark Valley, N. Y., Dec. 15, Rev. Abbott V. Wilcox and Grace L. Boys.

### Deaths

*The charge for notices of deaths is twenty-five cents. Each additional line ten cents, counting eight words to a line. The money should be sent with the notice.*

**DODGE**—In Webster, N. H., Dec. 14, Henry Lankester Dodge, aged 83 yrs., 4 mos., 25 dys.

**PERKINS**—In Woolwich, Me., Dec. 15, aged 89 years, Charlotte R., widow of Rev. Justin Perkins, D.D., missionary to Persia, and mother of Rev. Henry M. Perkins of Woolwich.

**SALTER**—In Duluth, Minn., Dec. 20, Rev. Charles C. Salter, founder of the Pilgrim Church and of late years the working head of the Sailors' Bethel, aged 66 years.

**WALKER**—In Forest Grove, Ore., Dec. 5, Mary R. Walker, widow of Rev. Ekanah Walker, aged 86 years. Mr. and Mrs. Walker went to Oregon in the service of the American Board in 1838, and were active in Christian work there until Mr. Walker's death in 1877.

### MRS. MARY L. HARBACH

Died in Barrington, R. I., Dec. 8. She was the wife of Charles B. Harbach and daughter of the late Deacon Ebenezer Tiffany, aged fifty-seven years, ten months.

During an illness of five months she bore her sufferings with great patience and Christian fortitude. She was one of eight brothers and sisters, all in mature life, and the first to be called "home." A husband, son and daughter remain to mourn her loss.

**THROAT TROUBLES.**—To allay the irritation that induces coughing, use "Brown's Bronchial Troches." A simple and safe remedy.

**WASHINGTON AND OLD POINT COMFORT.**—The first of a new series of Pennsylvania Railroad personally conducted tours to Washington and Old Point Comfort will leave Boston Tuesday, Jan. 4, stopping en route at Philadelphia, spending three days in Washington and one day at Old Point Comfort. The rate, \$28, covers all necessary expenses during entire time absent, except supper on Fall River Line steamer returning. The attractions of these two popular points need no enumeration here. Their fame is international. Tours to Washington, including visit to Mount Vernon, Alexandria and Arlington, will be run at short intervals during the winter and spring. Rate, \$23. Itinerary of D. N. Bell, tourist agent, 205 Washington Street, Boston, or George W. Boyd, assistant general passenger agent, Philadelphia.

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**THE CONGREGATIONALIST, Boston, Mass.**



Continued from page 1007.

E. A. Steiner, as to the history and character of Congregationalism, the answers showing that the work of the Men's Club and the sermons of the pastor had borne good fruit. Sunday evening the sermon was on The Old Pilgrims and the New Century. Monday evening the ladies gave a banquet, at which there were speeches, and afterward Rev. J. W. Simpson, D. D., delivered an inspiring address.

BELEFRE, having terminated its arrangement with Rev. W. S. Lincoln, is about consummating an agreement with Dr. H. P. Stewart, a Presbyterian, who has held an important charge in Cincinnati. Dr. Stewart is a graduate of Marietta College and he is planning to spend a few months here before assuming another charge.

## Illinois

[For Chicago news see page 990.]

PEORIA.—*First*. A successful year was reported, Dec. 8, at the annual reunion, where there were 250 present. The church has not only provided for its own indebtedness, but has also paid that of the German Church and the City Missionary Society.

MAYWOOD closes a successful year's work, with all bills paid, a surplus in the treasury and an addition of \$200 to the pastor's salary.

The missionaries to the miners report great destitution among them. More children could be gathered into the Sunday schools if they could be properly clad. While in many places the miners have gone to work, it will be nearly a month before they will be paid, and their wages will be needed largely for paying debts. The missionaries have been unable to afford the relief adequate to the situation.

## Indiana

FORT WAYNE.—*Plymouth*. Dec. 5 was observed as a Boys' and Girls' Home Missionary Rally. Rev. J. S. Ainslie, the pastor, told the story of Whitman. The collections amounted to \$50, with which Mrs. Kate H. Ainslie is to be constituted a life member. The pastor recently gave a series of sermons on the Bible—Misconceptions and Growth—and ending with the Victorious Bible. The Sunday school averages 200, and 100 are enrolled in the home department. Mr. Ainslie went back to Odensburg recently to preach the ordination sermon of A. M. Wight, recently Y. M. C. A. secretary at Fort Wayne and a member of Plymouth Church.

INDIANAPOLIS.—*Mayflower*. Rev. H. N. Kinney, the pastor elect, is expected Jan. 1. Meanwhile Dr. N. A. Hyde is supplying. The Christmas sale was unusually successful and netted nearly \$300. A cantata was given by the young people, and one evening the young folks of People's Church came in a body and gave "The Artist's Studio." Supper was served each evening.

TERRE HAUTE.—*First*. Forefathers' Day was celebrated by the church for the first time in its history. There were appropriate literary exercises in the church parlors, and the entire congregation were invited to participate in the social features. The church is making a systematic effort to relieve the wants of its needy poor.

MICHIGAN CITY.—*First*. Rev. W. C. Gordon and his people observed Dec. 19 with respect to the anniversary of the landing of the Pilgrims. Mr. Gordon preached a sermon upon the Forefathers.

## Michigan

DETROIT.—*First*. At the morning service Dec. 12, \$4,000 were subscribed for State and city work, \$1,000 being specially appropriated to the wiping out of a \$10,000 debt on the State H. M. work.—*Woodward Avenue*. Dr. W. H. Warren has just given his stereopticon lecture on Home Missions in Michigan, preparatory to an effort to be made to help wipe out the State H. M. debt.

LANSING.—*Pilgrim*. A jubilee communion service was held Dec. 12, when 14 new members were received into fellowship, making 101 received during 1897.—*Mayflower*. Good congregations are appreciating the pulpit ministrations of the pastor, Mr. Chase. Mrs. Chase was given a surprise party which congratulated her in a practical way on her birthday.

FORT HURON.—*Ross Memorial*. The new building is approaching completion and will be dedicated about New Year's.

## Wisconsin

MILWAUKEE.—Rev. S. N. Millard, who was recently ordained as an evangelist, is 75 years old. He has been for 40 years in Christian work as a Y. M. C. A. secretary, Sunday School Union missionary, etc. He is now at work in the Lac du Flambeau reservation in Northern Wisconsin, at his own charges assisted by voluntary contributions.

## THE WEST

## Missouri

ST. LOUIS.—*Compton Hill*. The showing made at the recent annual meeting brought encouragement to both pastor and people. In particular the financial affairs of the church were shown to be improving.—*First German* dedicated its new house of worship Dec. 12. In the spring the church failed to secure aid from the C. C. B. S., but the people rose to the occasion and took care of the enterprise themselves. Unfortunately a number of other congregations in the city are unable to follow its example.

## Iowa

MIZPAH, recently organized, is in the country eight miles from Moorland, and is connected with it under the care of Rev. W. D. King. It has 26 members. A new \$1,200 building, begun before the organization, was dedicated Dec. 12. The pastor was assisted in the dedicatory services by Secretary Douglass, who preached the sermon and offered the prayer. The \$150 raised at the dedication pays last bill and gives the people full possession of a delightfully cozy and comfortable house of worship. No aid was asked from the Building Society. Services of recognition were held on the day following the dedication. Rev. F. G. Wilcox preached the sermon, Secretary Douglass and Rev. Messrs. H. D. Wiard and C. P. Boardman also sharing in the service.

MOORLAND.—At the annual meeting, Dec. 13, the clerk reported 15 accessions during the year, making the present membership 36. The treasurer reported all bills paid and a small balance. The new parsonage property is free of debt, and there is a small fund to be used for improving it. The salary for the coming year, with the help of Mizpah Church, recently formed, will be increased \$200. A recent donation to Rev. W. D. King and family, in which the two churches united, left them richer by supplies for table, pantry, barn and cellar.

FORT DODGE closes the calendar year without debt and with a handsome balance in the treasury. The receipts during the last six months, since Rev. H. D. Wiard became pastor, have been over \$1,100. The congregations fill the house both morning and evening, sometimes crowding it. Mr. Wiard has organized a Sunday Evening Club. A mission Sunday school, to be looked after by the young people, was started Dec. 12. Supt. W. S. Bell of Montana, who is now doing duty in Iowa, assisted in the organization.

GARNER.—Rev. F. L. Hanscom and family were made happy recently by the receipt of a valuable barrel of clothing, etc., a gift from the women of Fairfield. By means of special services with varied program the pastor has solved the problem of bringing people out in the evening.

Continued on page 1012.

## Dr. Hunter's Book on the Lungs.

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Tremont Street and Temple Place . . Boston.

Continued from page 1011.

**POLK CITY.**—About 20 professed conversions resulted from three weeks of special meetings held in November. Of these eight have united with the church on confession and one by letter. Others will come in later. Rev. J. W. Buck was assisted in the meetings by Rev. Joseph Steele.

**WESLEY.**—A sacred concert given Dec. 5 proved a delightful service and yielded an offering for the purchase of new hymnals.

The women of Charles City are preparing a H. M. box as a Christmas surprise for an Iowa minister.

#### Minnesota

**ST. PAUL.**—*Plymouth.* Rev. G. E. Soper, pastorelect, will begin his work with the new year. Both pastor and people are looking for a large blessing during the coming months.—*Pacific,* under the efficient leadership of Rev. J. A. Jenkins, is making good progress in the midst of a needy and difficult field.—*Merriam Park,* midway between the two cities, is in a purely residence community, and under the leadership of the energetic Rev. H. A. Risser is doing a profitable work among its young people through a Travel Club and a course of popular lectures on current topics.—*St. Anthony Park,* with the coming of Rev. E. S. Pressey, has planned to build a new house of worship which is much needed, as the present house is too small for its growing audiences and work. Pledges have just been taken for a large part of the expense. The balance will soon be made up and the new building begun.

**MINNEAPOLIS.**—*First.* Instead of the second service Dr. G. B. Merrill is leading a large normal class in Biblical Studies and Methods, taking such topics as The Origin of the English Bible and The Inspiration of the Book.—*Fifth Avenue.* Rev. J. E. Smith is just closing two profitable series of sermons, one on Sin as an Act, the other on The Temptations of Jesus.—*Open Door.* The new pastor, Rev. William Hardesty, finds this church anxious to do more aggressive work.—*Bethany.* Rev. S. G. Updyke, recently of Waseca, is meeting with unusual success here. The people have a mind to work, which means much for this section of the city.

**PERHAM.**—The building belonging to the Congregationalists is so badly out of order that the new church does not feel able to repair it. That of the Methodists has been leased and refitted for temporary use. A dedicatory service was held Dec. 2, Superintendent Stickney preaching the sermon. The work is under the care of Mr. A. E. Barnes.

**AITKEN.**—The building heretofore occupied by the Congregational church is so dilapidated, and the people are so anxious for a better one that a new house of worship will probably be erected the coming season. This field is now without a pastor.

#### Nebraska

**OMAHA.**—*Parkvale's* work is progressing and arrangements are being made for special evangelistic services. The Sunday school reaches a large number of children and young people who would otherwise be without gospel influences. Rev. Dr. S. W. Butler of the St. Mary's Avenue Church and Secretary Taintor of the C. C. B. S. visited the school Dec. 12. Efforts will be made either to purchase the ground on which the chapel stands or to secure another lot in the vicinity and move the building.

**RIVERTON,** though seriously injured by the hailstorm of last summer, in which its building was damaged and many members lost their crops, has been making a good record in the way of debt-paying and improvements. The quarterly installment due the C. C. B. S. on parsonage has been lately paid, also \$80 additional, and the edifice has been insured. The Ladies' Aid Society has bought and made up a bolt of cotton cloth for the Indian school at Santee Agency.

**INDIANOLA.**—Special meetings are in progress led by the pastor, Rev. L. A. Turner, preparatory to the coming of Evangelist Whitelaw. In response to urgent invitations Mr. Turner has preached two or three times at Danbury, a town 15 miles to the south, where there is prospect of organizing a church.

**LINCOLN.**—*First.* At the evening evangelistic service, Dec. 12, Miss Laura Wild, a member of this church, and for two years past the efficient secretary of the city Y. W. C. A., occupied the pulpit. The following day she left for Chicago to enter

upon her work as general secretary of the Y. W. C. A. and editor of its paper, *The Evangelist*.

**EXETER.**—Special evangelistic services are in progress, Rev. C. H. Huestis being assisted by an old classmate, Rev. Mr. Whitelaw of Wisconsin, who comes highly commended. Mr. Huestis enters upon his sixth year of service here.

#### North Dakota

**GLEN ULLIN.**—Rev. F. C. Emerson has been assisted by Rev. W. H. Gimblett in revival meetings. The whole community was much moved and 18 persons expressed a purpose to enter upon the Christian life.

**SANBORN** is prospering under the efficient labors of Rev. J. R. Beebe. The women have just held a fair which netted nearly \$100, which will go toward the debt to the C. C. B. S.

**CARRINGTON.**—Special services have been held with good results, several entering upon the Christian life. Rev. J. L. Jones was assisted by Rev. N. P. McQuarrie.

#### South Dakota

**REE HEIGHTS AND GREENLEAF.**—General Missionary Rev. E. W. Jenney has closed special meetings here, which have been blessed in their results. Thirteen persons have become members, and others have been led to deeper consecration. This field has passed through a great struggle, but seems to be imbued with new life. Rev. P. B. Fisk is pastor.

#### Wyoming

**DOUGLAS,** under careful management, is steadily progressing. The Sunday school, though not large, gave evidence of thorough training at the review exercise conducted by Supt. C. M. Daley Dec. 12. The three Sunday schools in town will unite in a

Continued on page 1014.

**BEGAN TO RUN DOWN.**—"For several months I was troubled with indigestion and I had little or no appetite and what food I did eat gave me distress and I began to run down. I began taking Hood's Sarsaparilla and this medicine relieved me so that I could eat without distress."—MRS. E. S. MERRICK, 35 Essex St., Melrose, Mass.

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In writing Morey name this paper.

#### Religious Notices

Religious and ecclesiastical notices, addresses of ministers, etc., published under this heading at ten cents a line.

**REV. C. W. HARDENDORF** of the Hudson River N. Y. Association will be glad to assist Congregational pastors and churches in evangelistic work. For dates and other information address him at Albany, N. Y. References: Rev. G. W. Nims, Walton, N. Y.; Rev. W. D. Marsh, Watertown, N. Y.; or, Rev. J. G. Fallon, Albany, N. Y.

**AMERICAN SEAMEN'S FRIEND SOCIETY,** No. 76 Wall St., New York. Incorporated April, 1833. Object: To improve the moral and social condition of seamen. Sustains chaplains and missionaries; promotes temperance homes and boarding houses in leading seaports at home and abroad; provides libraries for outgoing vessels; publishes the *Sailor's Magazine, Seamen's Friend and Life Boat*.

Contributions to sustain its work are solicited, and remittances of same are requested to be made direct to the main office of the society at New York.

**JAMES W. ELWELL, President.**  
**Rev. W. C. STITT, Secretary.**  
**W. C. STURGES, Treasurer.**

#### Subscribers' Wants

Notices under this heading, not exceeding five lines (eight words to the line), cost subscribers fifty cents each insertion. Additional lines ten cents each per insertion.

**Pastor.** A young minister, who has resigned his pastorate for conscientious reasons, desires to correspond with a church needing a pastor. Highest references. Address, Alpha, care of *Congregationalist*, Boston, Mass.

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Weekly Register

Calls

ARNOLD, Seth A., to remain another year at Clay, Io. Declines. He continues to reside at Grinnell.  
BLOMFELD, Frank, recently of Dexter, Mich., to Grand Ave. and Jackson St. Chs., Muskegon, Mich. Accepts.  
CHALMERS, Andrew B., First Christian Ch., Cleveland, O., accepts call to Saginaw, Mich.  
CHERRINGTON, Fletcher B., Westminster Ch., Spokane, Wn., to Plymouth Ch., San Francisco. Accepts.  
FATE, Francis A., Manchester, Mass., to Trinitarian Ch., Taunton.  
FROST, Merie A., Sublette, Ill., to Miles, Io. Accepts.  
GORDON, John, Addison, Mich., to Jamestown, Ind. Accepts.  
HAYNES, Artemas J., declines call to First Ch., Peoria, Ill., and accepts one to become acting pastor of Plymouth Ch., Chicago, with full charge.  
HOYT, Henry N., Sacramento, Cal., to First Ch., Hyde Park, Mass.  
KERSHAW, C. H., formerly of Elgin, Neb., to Hull and Perkins, Io. Accepts.  
KIMBERLEY, F. A., Griffin's Mills, N. Y., to Sinclairville.  
LICH, John, German Ch., Lincoln, Neb., to German Ch., Sioux Falls, S. D. Accepts.  
MCKENNEY, Jas. E., Burwell, Neb., to Havelock. Accepts.  
MOOREHOUSE, G. E., to Webster, Mich. Accepts.  
PERRIN, J. Newton, Berlin, Vt., to Sanbornston, N. H.  
PORTER, J. Harmon, Chicago Sem., to Harvard, Neb., at close of his studies.  
POTTLE, Wm. A., recently of Onawa, Io., to First Ch., New Hampton.  
SINKS, Perry W., formerly of First Ch., Painesville, O., accepts call to Plymouth Ch., Youngstown.  
STAFF, Fred, Forestville Ch., Chicago, Ill., accepts call to Fort Atkinson, Wis.  
WANNAMAKER, Henry S., Supt. of City Missions, Peoria, Ill., to Second Ch., Elyria, O. Accepts.  
WATT, R. W., Hibbing, Minn., to Graceville and Chokio, Accepts.  
WHEELER, Fred. S., to serve another year at Grand Rapids, Wis.

Ordinations and Installations

EAMES, Chas. O., N. Becket, Mass., o. p. Dec. 14. Sermon, Prof. A. R. Merriam; other parts, Rev. Messrs. J. H. Laird, G. W. Andrews, Henry Schwab, J. J. Dana.  
HALL, Russell T., i. First Ch. of Christ, New Britain, Ct., Dec. 16. Sermon, Rev. C. M. Lamson, D. D.; other parts, Rev. Messrs. Horace Winslow, Asher Anderson, Leveelyn Pratt, D. D., J. W. Cooper, D. D.  
MERRIAM, Frank N., i. Turner's Falls, Mass., Dec. 14. Sermon, Rev. J. H. Denison, D. D.; other parts, Rev. Messrs. H. C. Adams, E. N. Hardy, G. G. Atkins, C. I. Scofield, D. D.  
MYERS, Harry W., Jr., o. p. Pilgrim Ch., Philadelphia, Pa., Dec. 3. Parts by Rev. Drs. E. W. Rice, T. W. Jones and C. H. Richards, and Rev. Messrs. M. H. Williams and D. E. Marvin.  
SQUIRE, Abraham L., o. Holdrege, Neb., Dec. 16. Sermon, Rev. F. A. Warfield; other parts, Rev. Messrs. C. W. Preston, F. D. Healey, Harmon Bross, D. D., A. A. Cressman, John Foster, J. P. Rose.  
WHEELER, Fred. S., o. Grand Rapids, Wis., Dec. 15. Sermon, Dr. John Faville; other parts, Rev. Messrs. Wm. Kilburne, F. N. Dexter, H. W. Carter.  
YOUNG, Jas. C., i. Brier Ch., East Boston, Mass., Dec. 15. Address, Dr. Smith Baker; other parts, Rev. Messrs. Joshua Colt, I. W. Sneath, H. H. Leavitt, C. E. Beals, Albert Watson.

Resignations

ABBOTT, Ephraim E. P., Sierra Madre, Cal.  
BAILEY, Roy D., Blaine, Wn., to enter Chicago Seminary.  
BLACKMER, Edmund F., Lunenburg, Vt., to take effect next April.  
BUTLER, Frank C., St. John and Endicott, Wn.  
BUTLER, John H., Somerset, Mich., withdraws resignation.  
CREDEFORD, Geo. H., Winthrop, Me.  
MASON, Javan K., Herndon, Va.

Dismissals

GUNSAULUS, Frank W., Plymouth Ch., Chicago, Ill., Dec. 9.  
NOYES, Fred'k B., W. Newbury, Mass., Dec. 6.

Churches Organized

AUGUSTA, Me., North, rec. 14 Dec., 16 members.  
EAST BOSTON, Mass., Baker Ch., rec. 15 Dec., 54 members.  
HORNBY, N. Y., 30 Nov., 40 members.  
MIZPAH, Io., rec. 13 Dec. Yoked with Moorland under Rev. W. D. King.  
NEW SWEDEN, Me., rec. 8 Dec., 41 members.  
PHILADELPHIA, Pa., Pilgrim, rec. 3 Dec., about 70 members.

Miscellaneous

BAILEY, Alfred, Haywards, Cal., has accepted an invitation to serve Fourth Ch., Oakland, for five months.  
BRAITHWAITE, E. E., and wife, on the fifth anniversary of their wedding, received from their parishioners in Yarmouth, N. S., two rocking-chairs, an oak stand and other valuable articles.  
COLBY, John S., late of Marlboro, N. H., is invited to supply North Park Ch., Des Moines, Io., for three months.  
DAVIES, Thos. M., recently of Fresh Ch., Manchester, N. H., who is spending the winter in Westbrook, Me., is supplying the Free Ch., Deering.  
NOYES, Fred'k B., in closing a six-year pastorate in W. Newbury, Mass., was presented with a purse of \$75 and other gifts by the townspeople.  
WEBSTER, Franklin G., late of Oswego Falls, N. Y., has been invited to supply for the present the Westminster (Fresh.) Ch., Syracuse.

Clubbing Rates

A subscriber to *The Congregationalist* may order one or all of the periodicals mentioned below, remitting with his order the amounts indicated, in addition to his subscription to *The Congregationalist*, except in case of the "1898 Combination," which includes one year's subscription (in advance) to the paper.

1898 (The Century Magazine, \$4.00)	\$7.50
Combination (CENTURY PORTRAITS, 7.50)	
Atlantic Monthly (The Congregationalist, 3.00)	
Atlantic Monthly.....	\$3.25
Scribner's Magazine.....	2.60
Harper's Magazine.....	3.25
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Those who order the above periodicals from us will please take notice that, after receiving the first number, they must write to the publication itself, and not to us, in case of any irregularity, or if they wish to have the direction changed to any other post office.

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A SUGGESTION FOR CHRISTMAS.—All authorities agree that there is no better Christmas gift than a piece of furniture, provided the cost is trifling. Beauty and utility are combined in such a present. The difficulty is always in the price. But our readers may be interested in this connection to read the announcement of the Paine Furniture Co. in another column regarding the inexpensive Christmas gifts, costing from \$1.50 to \$5, of which they are now making a very extensive display. Over 100 articles of daily enjoyment are included in this interesting exhibition.

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Continued from page 1012.

Christmas entertainment, the business men having already raised a considerable sum for a tree, with gifts. The interior of the edifice has recently been papered, and a large bell has been placed in the tower, both together costing about \$125. The railroad company generously shipped the bell free of charge. Rev. O. L. Corbin, the pastor, preaches also at Glen Rock, 30 miles away, on alternate Thursday evenings. There is work enough at the latter point to keep a resident pastor busy.

#### PACIFIC COAST California

LOS ANGELES.—First. Rev. W. F. Day, D. D., has just completed three years' service with this church. During this time 336 members have been added, the debt has been reduced, the building painted and otherwise improved, and a first-class organ secured. The large audience-room is well filled.

#### Washington

TACOMA.—East, aided by the proceeds of a fair, will now clear itself of debt, including the last installment to the C. C. B. S. The people are grateful to the Building Society for their generous help and will not forget it in their new-found freedom.

West Church, Spokane, has taken the first steps toward building a house of worship, while Union Park is moving toward church organization.—Evening congregations at Pullman are large, many students from the Agricultural College attending.

[For Weekly Register see page 1013.]

### Woman's Board Prayer Meeting

CONGREGATIONAL HOUSE, BOSTON, DEC. 17

It was pleasant to have the Pacific coast represented in the leader, Mrs. McClelland of Forest Grove, Ore., who is spending the winter in Boston and vicinity. The last part of Acts 17 furnished the Scripture lesson, especially "the altar with this inscription, 'To the unknown God!'" Modern missions are distinguished from other forms of philanthropy in having for their one purpose that the Lord Christ may be known to all the children of men. In many ways God reveals himself, but the crowning way of gaining a knowledge of him is by service.

Miss Kyle gave some interesting facts concerning missionaries and their work in North China as suggested by the calendar. This item comes from Tungeho: "That 'cleanliness is next to godliness' never had such a chance to be impressed on the Chinese as when Mrs. Goodrich, on her return from America with money given her for her own personal use, chose rather to build a bath-room for our church women. This is in our station class court, a one *chien* room, with three stalls for bathing. The room is opened for use Wednesdays, Fridays and Saturdays. In the beginning a present of a crash towel and washcloth was given to those who wished regularly to bathe. Nearly seventy such towels were given. We have been pleasantly disappointed in the number who have availed themselves of this privilege during even the coldest weather."

The work in Paotingfu, especially now that Miss Morrill is away, keeps Miss Gould, Mrs. Noble and Mrs. Ewing busy. A decided deepening of spiritual life is reported. Miss Pierce of Aintab, who has been spending some months in Hanover, N. H., was present, and spoke of the strength which this meeting gives to the missionaries. She reported the work at Aintab as going on with encouraging results, even in the face of all the uncertainties and perplexities. Old Varteni, the only native woman in the city who knew how to read fifty years ago, still lives, although more than 100 years old, Christian faith crowning her long life.

Mrs. Wheeler of Harpoot, while saying there is "not so much of an outlook in Turkey just now, but mostly an uplook," still in a few forcible words pictured the busy lives of the overworked missionaries there, and showed how much they need the support of prayers as well as gifts. Mrs. J. K. Browne

added her word concerning the touring missionaries and spoke of their recent visits at Malatia, Arabkir and Egin. Mrs. Thompson, Mrs. Hunt, Mrs. Kellogg and Mrs. Miron Winslow added to the interest of the hour.

### Education

—The scheme for a national university at Washington will come before Congress at an early day in the form of a carefully drafted bill which will have influential advocates in both houses. It would be more likely to pass were the national revenues larger, though those who are fostering the scheme do not, as we understand it, ask for perpetual government support. They only ask for appropriations governing the initial cost.

—Prof. H. C. Crosby, for twenty years the principal of the State Normal School at Plymouth, N. C., lately died, leaving a legacy of \$7,500 to Shaw University, an institution devoted to the higher education of Negroes. Professor Crosby was one of the early graduates of the university, and this is thought to be the largest bequest ever made by a Negro to an educational institution. It suggests that Negroes are taking greater interest in education and that educated Negroes are gaining more wealth to promote it. The time is near when such institutions may expect greater aid from their own alumni.

—Great interest is awakened in the new discoveries of ancient literature which have lately been unearthed in Egypt, such as the new sayings of Christ, leaves from the gospel of Matthew, the acts of Paul and Thekla, fragments of Greek authors, etc. Most of those interested, however, do not think of the cost of furnishing treasures yielded by these Biblical and classical papyri to the public. The Egyptian Exploration Fund undertakes to translate and publish selections from these precious manuscripts. It has no moneys for this purpose, and it appeals to all who are interested in promoting these important researches. Donors of \$5 or more receive the annual illustrated volume. Inquiries should be sent to Rev. W. C. Winslow, D. D., 525 Beacon Street, Boston, and checks should be sent to Mrs. Marie N. Buckman, 59 Temple Street.

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## Risibles

## TOO GOOD A BOY

"Now, Edward, the best portions of the fowl are for the guests; so what are you going to say when I ask you what you will have?"  
 "Just a few of the feathers, if you please."  
 —Life.

## TOUCHING DEVOTION

Mrs. Oldwife: "So you are living in a flat? Does your husband help you about the work?"

Mrs. Youngbride: "Well—he always helps me clear off the dinner table."—*Somerville Journal*.

## LOVE'S STRATEGEM

I held a sprig of mistletoe  
 Above her dainty head,  
 And stooped and kissed her rosebud lips.  
 "All's fair in love," I said.

She blushed and murmured in my ear,  
 With a shy, reluctant air:  
 "You need not hold that sprig so high,  
 I've got one in my hair."

—The Yellow Book.

## A SUM IN ADDITION

"Why, no," said she, decisively, "I cannot marry you, of course. Why, I get \$25 a week, while you get only \$8."

"Well," he persisted, persuasively, "that makes \$33 a week now, doesn't it?"—*Somerville Journal*.

## TWINs

Friend: "What do you call 'em, Tom?"

Tom: "We haven't named them yet, but my wife thinks of calling them 'Cherubim and Seraphim,' because they continually do cry."—*Springfield Homestead*.

"I've been riding on the elevated for five years and I've never offered a lady a seat."

"Then you've never had any manners."

"That isn't it. I've never yet had a seat."  
 —*Harlem Life*.

## AN INGENIOUS EXPLANATION

Mother: "Johnny, you said you'd been to Sunday school."

Johnny (with a far-away look): "Yes'm."

Mother: "How does it happen that your hands smell fishy?"

Johnny: "I—I carried home th' Sunday school paper, an'—an' th' outside page is all about Jonah an' th' whale."—*Up-to-Date*.

## HOW HE GETS EVEN

"I should er got dat post office," said the colored politician, "but dey gin it ter a white man, after all. But, bless God, I got my re-wenge."

"Yo' re-wenge?"

"Yes. I makes dat white man wait on me en fly roun' same's ef I had him hired. I goes in dar 'bout ten times a day, throw down a dollar en holler out, 'Gimme a one-cent stamp heah, quick!' "—*Atlanta Constitution*.

## DIFFICULT RETROSPECTION

"My friends," exclaimed the eloquent minister, "were the average man to turn and look himself squarely in the eyes, and ask himself what he really needed most, what would be the first reply suggested to his mind?"

"A rubber neck!" shouted the precocious urchin in the rear of the room; and in the confusion which followed the good man lost his place in his manuscript and began over again.—*Puck*.

## THE ONE TO BE PITIED

The lesson was from the prodigal son, and the teacher was dwelling on the character of the elder brother.

"But amidst all the rejoicing," he said, "there was one to whom the preparation of the feast brought no joy, to whom the prodigal's return gave no pleasure, but only bitterness; one who did not approve of the feast being held, and who had no wish to attend it. Now can any of you tell me who this was?"

There was a breathless silence, followed by a vigorous cracking of thumbs, and then from a dozen sympathetic little geniuses came the chorus: "Please, sir, it was the fatted calf!"  
 —*Aberdeen Journal*.

## Christian Endeavor Notes

One thousand invitations to the Sunday school distributed by a Maine society resulted in the addition of 20 to the church.

To promote attendance in a Philadelphia Junior society at each meeting a banner is placed on the boys' or girls' side of the room, according to which side has the larger number.

The South Dakota union is vigorously pushing systematic Bible Study. Dr. M. C. Hazard's Outlines have been adopted by the State committee for this year's work.

A comfort-bag sociable was a novelty to a society at Pasadena, Cal. All present had a part in making and filling bags, which, with their contents, were valued at one dollar each, and were sent to the floating society at San Diego.

Of the 65 societies belonging to the union, 59 were reported at the first convention of the South India and Ceylon Union at Madras. About 1,000 delegates marched through the streets singing and carrying banners.

It is decided not to hold the International Convention next July in the Centennial buildings at Nashville, as was proposed, but in the Union Gospel Tabernacle, seating 7,000 persons, and in one of the large tents, using churches near by for overflow meetings. All the meeting places will be within five minutes' walk of any hotel in the city, and State managers can now make application for accommodation to Peyton Robertson, chairman of the entertainment committee. A feature of the music will be the four choruses from Nashville, Knoxville, Memphis and Chattanooga, while the Fisk Jubilee Singers will also assist. The 500 ushers are to be taken from the Y. M. C. A. The first dollar paid into the treasury of the committee of 1898 came from a young Japanese now living in Nashville.

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